NOVA FRANCIA:

Or the

DESCRIPTION OF THAT PART OF NEVV FRANCE,

which is one continent with

VIRGINIA.

Described in the three late Voyages and Plantation made by *Monsieur de Monts*, *Monsieur du Pont-Graué*, and *Monsieur de Poutrincourt*, into the countries called by the French men *La Cadie*, lying to the Southwest of *Cape Breton*.

Together with an excellent seuerall Treatie of all the commodities of the said countries, and maners of the naturall inhabitants of the same.

Translated out of French into English by

P. Erondelle

LONDINI,
Impensis GEORGII BISHOP.
1609.

W. Shurve.

NOVA FRANCIA:

OR THE

DESCRIPTION

OF THAT PART OF

NEW FRANCE,

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P. E.

LONDINI,

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1609.

TO THE BRIGHT STARRE OF THE NORTH, HENRY *Prince of Great* BRITAINE.

MOst excellent Prince: my Author (knowing that there are some works so naturally great of themselues, that they challenge the gratious protection of Princes) hath offered this his Historie to the Royall patronage of the most Christian King, two Queenes, and the Dauphin, to the end it might stirre them the more to prosecute the populating of the lands heerein described, to bring the Naturals thereof (Sauage and miserable people) to ciuilitie and right knowledge of God, and so to the saluation of their soules. Assuming the like presumption, I haue hoped (notwithstanding the defects which necessarily attend a stranger, who can neuer attaine the naturall Idiome *of this eloquent language) that it might not be an iniury to your Highnesse; but an addition of Honor, and safetie of this worke, if I should dare to inscribe your Princely name on the forehead thereof. Which bouldnesse, the noble vndertaking of the English Nation hath nourished, who haue so lately begun (by the permission, and vnder the protection of his excellent Maiestie, your most Royall Father) to plant Christianitie in Virginia, being one continent, & next adioining land to these.*

For who may better ſupport, and manage magnanimous actions, ſuch as be the peopling of lands, planting of Colonies, erecting of ciuill Gouernementes, and propagating of the Goſpell of Chriſt, (which are Royall and Princely foundations) then thoſe whom the King of Kings, hath eſtabliſhed as Atlaſſes *of kingdoms & Chriſtian common weales? God hath neceſſitated in his Prophecie, Kings and Queenes to be nurſing Fathers and nurſing Mothers of his Church: ſo that he hath not onely committed the gouernment of a ripe and ſtrong body, able to ſubſiſt, but hath impoſed the care of the tenderneſſe and infancie thereof vpon them. Alexander being yet young, would haue runne in the Olympian games if kings had runne there; now Kings doe run; now Princes doe worke in the Lords harueſt, to ſpread that name which muſt gather the elect from the vtmoſt endes of the world, if not in their perſons, yet with their authoritie and meanes. I know your Highneſſe would not be inferiour, but rather excell in ſo noble an action: ſuch an emulation is pleaſing to God; your birth leadeth vnto it; Chriſtian charitie inuiteth you to be chiefe worker in the ſauing of millions of ſoules: The neceſſitie of your Countrie of Great* BRITAINE, *(ouer populous) doth require it: And laſtly your poore Virginians doe ſeeme to implore your Princely aide, to helpe them to ſhake off the yoke of the diuel, who hath hitherto made them liue worſe then beaſts, that hencefoorth they may be brought into the fould of Chriſt, and (in time) to liue vnder your Chriſtian gouernmẽt: So then hauing thus runne, you ſhall obtaine an euerlaſting Crowne of glory, being as well planter, as defender of the Faith.*

Your Highneſſe humbleſt ſeruant,

P. ERONDELLE.

To the Reader.

GEntle Reader: The whole volume of the Nauigations of the French nation into the West Indies (compriſed in three bookes) was brought to mee, to be tranſlated, by M. Richard Hackluyt, a man, who for his worthy, and profitable labours, is well known to moſt men of worth, not onely of this kingdome, but alſo of forrain parts: and by him this part was ſelected and choſen from the whole worke, for the particular vſe of this Nation, to the end, that comparing the goodneſſe of the lands of the Northerly parts heerein mentioned with that of *Virginia*, which (though in one, and the ſelfe ſame continent and both lands adioyning) muſt be far better, by reaſon it ſtands more Southerly, neerer to the Sunne, greater encouragement may be giuen to proſecute that generous and godly action, in planting and peopling that Country, to the better propagation of the Goſpel of Chriſt, the ſaluation of innumerable ſoules, and generall benefit of this land, too much peſtred with ouer many people. Which tranſlation (as I haue ſaid) is but a part of a greater volume. If therefore you finde that ſome references of things mentioned in the former part of the ſaid volume are not to be found in this tranſlation, do not thinke it ſtrange, in aſmuch as they could not wel be brought in, except the whole volume ſhould be tranſlated, which of purpoſe was left vndone, as well to auoid your farther charges, as becauſe it was thought needleſſe to tranſlate more then concerneth that which adioyneth to *Virginia*.

What good the Englisſh Nation may reape of this worke, by the onely deſcription that is found therein of Nations, Ilands, Harbours, Bayes, Coaſts, Riuers, Rockes, Shoulds, Sands, Bankes, and other dangers, which the Saylers into thoſe parts may now the more eaſily finde, and auoid, by the knowledge that this tranſlation giueth them of it, let the Nauigators iudge therof, who (for want of ſuch knowledge) haue found themſelues in euident perill of death, and many altogether caſt away. If a man that ſheweth foorth effectually the zealous care he hath to the well-fare, and common good of his country, deſerueth praiſes of the ſame, I refer to the iudgement of them that abhor the vice of ingratitude (hatefull aboue all to God, & good-men) whether the ſaid M. Hackluyt (as well for the firſt procuring of this tranſlation, as for many workes of his, ſet out by him for the good, and euerlaſting fame of the Englisſh Nation) deſerueth not to reape thankes. As for this my labour, if it be cenſured fauorably, and my good affection (in vndertaking the tranſlating of this worke, for the benefit of this land) taken in good part, it will encourage me to endeauour my ſelfe to doe better heereafter.

* * *

The Table of the contents of the Chapters.

The first Booke.

Wherein are described the three late Voiages, Nauigations, and Plantation of New France (otherwise called La Cadia) *by* Monsieur de Monts, Monsieur du Pont-grauè, *and* Monsieur de Poutrincourt.

CHAP. I.

The Patent, and Commission of the French king to Monsieur de Monts *for the inhabiting of the Countries of* La Cadia, Canada, *and other places in New France, from the* 40. *degree to the* 46.

CHAP. II.

The voiage of Monsieur de Monts *into New France: accidents hapned in the said voiage: the causes of the Isle bankes in new found lands: the imposing of names to certaine Ports: the perplexitie wherein they were by reason of the staie of their other shippe.*

CHAP. III.

The leauing of Port du Mouton: *the accidents of a man lost in the woods the space of* 16. *daies:* Baie Françoise, *or the French Baie:* Port Royall: *the Riuer of* l'Equille: *a Copper Myne: the mischiefe of golden Mines: of Diamonds: Turkie stones.*

CHAP. IIII.

The description of the riuer Saint Iohn: and of the Isle Saint Croix: the man lost in the woods found out 16. *daies after: examples of some strange abstinencies: the discords of the Sauages deferred to the iudgement of* Monsieur de Monts: *the fatherly authoritie among the said Sauages: what husband they chuse to their daughters.*

CHAP. V.

A farther description of the Iland Saint Croix: the enterprise of Monsieur de Monts *difficult and generous, yet prose-*

euted through enuie: the returne of Monſieur de Poutrincourt *into France: the perils of the voiage.*

CAAP. VI.

The buildings of the Ile Saint Croix: the Frenchmens diſcommodities in the ſaid place: vnknowen ſickneſſes: of their cauſes: of the people that be ſubiect to it: of Diets, badde Waters, Aires, Windes, Lakes, corruption of Woods, ſeaſons, diſpoſition of bodies, of young, of old: the Authors aduiſe touching the gouernment of health, and cure of the ſaid diſeaſes.

CHAP. VII.

The diſcouery of new lands by Monſieur de Monts: *fabulous tales and reports of the riuer and fained towne of* Norombega: *the refuting of the Authors that haue written therof: fiſh bankes in New found land:* Kinibeki: Chouäcoet: Malebarre: Armouchiquois: *the death of a French man killed: mortalitie of Engliſhmen in Virginia.*

CHAP. VIII.

The arriuall of Monſieur du Pont *to Saint Croix: the habitation transferred into Port Royall: returne of* Monſieur de Monts *into France: the difficultie of hand Milles, the furniture of the ſaid* Monſieur du Pont, *for the diſcouery of new lands beyond Malebarre: Shipwracke: Forecaſt for the returne into France: Compariſon of theſe voiages with them of Florida: the blame of thoſe that diſpraiſe the tillage of the land.*

CHAP. IX.

The firſt motiue and acceptation of the voiage by Monſieur de Poutrincourt, *together with the Author into New France: their departure from Paris to goe into Rochell.*

CHAP. X.

The name of our ſhippe called the Ionas: the ſhallow water of Rochell is the cauſe of the hard going out: Rochell a reformed towne: the common people is inſolent: Croquans: *the accident of the ſhipwracke of the Ionas new preparation: weake Souldiers are not to be placed vpon frontiers: the Miniſters of Rochell doe pray for the conuerſion of the Sauages: the ſmal*

zeale

zeale of ours: the Eucharist carried in voiages by the ancient Christians: the diligence of Monsieur de Poutrincourt at the very point of shipping.

CHAP. XI.

Their departure from Rochel: Sundry meetings of ships and Pirates: stormy sea about the Açores, and whence it proceedes: Why the West-windes are frequent in the West-sea: From whence the windes doe come: Porpeses doe prognosticate stormes: Meanes to take them: The describing of them: Of stormes: Their effects: Of calmes: What is a Gust of winde: How it is made: The effects thereof: The bouldnesse of Mariners: how reuerence is giuen to the Kings ship: The supputation of the voyage: Hot sea, then could: The reason of it: And of the Banckes of Ise in New-found-land.

CHAP. XII.

Of the great Bancke of Morues or Coddes: Of the sound: Our comming to the said Bancke: The description thereof: The fishing of New-land-fish: And of birdes: The greedinesse of the birdes called by French-men: Happe-foyes: Diuers perils: Gods fauours: The causes of frequent and long mistes in the Westerne-sea: Land markes: The sight of it: Marueilous odours: The boording of two Shaloupes: The landing at the Port Du Mouton: The comming to Port Royall: Of two French-men remaining there alone among the Sauages.

CHAP. XIII.

The happy meeting of Monsieur du Pont: His returne to Port Royall: Reioycing: Description of the confines of the said Port: Coniectures touching the head and spring of the great riuer of Canada: Sowing of corne: Monsieur du Ponts returne into France: Monsieur de Poutrincourts voyage vnto the country of the Armouchiquois: Faire Rie sprung foorth without tillage: The exercises and maner of liuing in Port Royall: The Meadowes of the riuer de l'Equille.

CHAP. XIIII.

Their departing from the Ile Saint Croix: The bay of Marchin: Choüakoet: vines and grapes: The liberality of the

the Sauages: The land and people of the Armouchiquois: The cure of an Armouchiquois wounded: The simplicity and ignorance of that people: Vices of the Armouchiquois: Suspition: People not caring for clothes: Corne sowed, and Vines planted in the Armouchiquois countrie: Quantity of grapes: Abundance of people: dangerous sea.

CHAP. XV.

Dangers: vnknowen language: The making of a forge and of an ouen: Crosses set vp: Plenty: A conspiracy: Disobedience: Murther: The slight of three hundred against ten: The agility of the Armouchiquois: Bad company dangerous: The accident of a musket that did burst: The Sauages insolency: Their timorosity, impiety, and slight: The fortunate Port: A bad sea: reuenge: The counsell and resolution for the returne: New perils: Gods fauours: Monsieur de Poutrincourts arriuall at Port Royall: How he was receiued.

CHAP. XVI.

The Condition of the corne which they sowed: The institution of the order of bon-temps: The Sauages behauiour among the French-men: The state of Winter: Why raines and fogges be rare in this season: Why raine is frequent betweene the Tropiques: Snow profitable to the ground: the state of Ianuarie: Conformity of weather in the ancient and New France: Why the spring is slow: The tilling of gardens: Their crop: A water mill: A Manna of Herrings: Preparation for the returne: Monsieur de Poutrincourts inuention: The Sauages admiration: Newes from France.

CHAP. XVII.

The arriuall of the French: Monsieur de Monts his society is broken, and why: The Couetousnesse of them that rob the dead: Bonfires for the Natiuity of the Duke of Orleans: The departing of the Sauages to goe to wars: Sagamos Membertou: Voyages vpon the Coast of the French Bay: Base traficke: The towne of Ouïgoudi: How the Sauages doe make great voyages: Their bad intention: A steele Mine: Sea wolues (or seales) voyces: The state of the Ile Saint Croix:

The

The Sauages loue towards their children : the returne into Port Royall.

CHAP. XVIII.

The Port de Campſeau: *our departure from Port Royall: Fogges of eight daies continuance : A Raine-bow appearing in the water : The Port of Saualet : Tillage an honorable exerciſe : The griefe of the Sauages at* Monſieur De Poutrincourt *his going away : Returne into France : Voyage into Mount S. Michell : The fruites of New France preſented to the King: A voyage into New France after the returne of the ſaid* Monſieur De Poutrincourt *into France.*

The ſecond Booke.

Containing the cuſtomes and maners of life of the Weſt Indians of New France, compared to them of the ancient people of theſe parts ; and ſpecially to them that bee in one and the ſelfe ſame parallele and degree.

CHAP. I.

Of the Natiuitie : cuſtome of the Hebrewes, Cimbres, Frenchmen and Sauages.

CHAP. II.

Of the impoſing of names : the abuſes of them that giue the names of Chriſtians to Infidels : Names haue not beene giuen without occaſion.

CHAP. III.

Of the bringing vp of children : of the Women of our time : of the ancient Germain Women.

CHAP. IIII.

Of the loue towards Children : the Sauage Women loue their children more then the Women of theſe parts vſe to do : and the cauſe why : wherein New France is profitable to the ancient France : Poſſeſſion of the land.

CHAP. V.

Of Religion : the origine of Idolatrie : he which worſhipeth nothing is more capable of Chriſtian Religion than an idolater:

the Canadians Religion: People easie to be conuerted: the Astorgie *and impietie of the Christians of this day: the giuing of foode and teaching of Arts is the meanes to conuert Sauage people: of the name of God: of certaine Sauages already Christians in minde: the Religion of the Sauages in Virginia: fabulous tales concerning the Resurrection: the Simulachers of gods: the Floridians religion: the error of* Belle-forest *the Cosmographer: the worshipping of the Sunne: the kissing of hands: the Brasilians vexed by the diuell: they haue some obscure knowledge of the generall floud: and of some Christian which anciently hath beene among them.*

CHAP. VI.

Of the Soothsaiers, and Aoutmoins: *of Priesthood: the Idols of the Mexicans: the Indian Priests are Phisicions withall: pretence of Religion: the* Aoutmoins *subtilties: how they call vpon diuels: songs to the praises of the diuell: the Sabbath of the Sauages: Bonefiers vpon Saint Iohns daies:* Vrim *and* Thummim: *the office of Priesthood successiue: of the* Caraibes, *deceiuers like to the sacrificers of the Idoll Bell.*

CHAP. VII.

Of the Language: the Indians be all diuided in languages: time bringeth an alteration in the toungs: the conformity of them the causes of the change of tongues: since when the trade of Beuers hath beene: the Sauages pronunciation: of the ancient Hebrewes, Greeks, Latines, and of the Parisians: the Sauages haue particular tongues, not vnderstood by Newfound landmen: the Sauages maner of reckoning.

CHAP. VIII.

Of learning: the inuention of letters is admirable: the ancient Germains were without letters: the letters and Sciences were among the Gaullois, before that either the Greeks or Latins had them: the Sarronides *were in the old times Diuines and Philosophers among the Gaullois: the* Bardes *were Poets: the reuerence that was vsed towards them: the reuerence of Mars towards the Muses: the king his eldest daughter: the Basilicke fastned in the temple of Apollo.*

CHAP.

CHAP. IX.

Of Clothes and of Haires: to what end Garments were made: the nakednesse of the ancient Picts: of the moderne Æthiopians: of the Brasilians: the Sauages of New France more honest: their Cloakes of skins: the ancient Hercules his garment, of the ancient Germains, of the Gothes: the Shooing and Hoseing of the Sauages: the couering of the head: the Haires of the Hebrewes, Gaullois, Gothes: the Ordinance for the Priests to weare Hats: Shauen men.

CHAP. X.

Of the shape and dexterity of the Sauages: Mans forme is the most perfit: the violence done to Nature; the Brasilians be short nosed: The rest of the Sauages be handsome men: halfe dwarfes: the Patagons be Gyants: The fauour of the Sauages: the description of the Westerly flies: Why the Americans are not blacke: From whence proceedes the heat of Affrica: And the coolenesse of America being in the selfesame degree: Of the colour of the haires and of the beard: When the Romans began to weare beardes: the Sauages are not hairy: Hairy women: The ancient Gaullois and Germans had their haires yellow like gold: Their lookes, voices, eies: The women shrew: The eies of the men of Taprobane, of the Sauages, and Scythians: Of the lips: Monstruous bodies: The agility of the body: What the Naires *of* Malebaris *doe for to be nimble: What people haue agility: The Indians skilfulnesse in swimming: A sharpe sight: The Sauages sense of smelling: Their hatred against the Spaniards.*

CHAP. XI.

Of the ornaments of the body: Of the painting of the Hebrewes, Romans, Affricans &c. ancient English men, Picts, Gothes &c. West-Indians: Of the markes, razings, and incisions on their flesh: Of the markes of the ancient Hebrewe, Tyrons and Christians: The reprooning of the painting of the face, and other paintings of the body.

CHAP. XII.

Of the outward ornaments: The two Tyrants of our life:

The superfluity of the ancient Rome: The excesse of Ladies, of their wiers and periwigges: Colouring of haires: Eare-rings: Bracelets, garters, buskins and shooes: What pearles are, Matachiaz, Vignols, Esurgni: *Carkanets of iron, and of gold.*

CHAP. XIII.

Of mariage: The Iewes custome: The widdowes do blacken their faces: the prostituting of Maidens: the continency of the Souriquois women: the maner to make sute to a maid for mariage: the prostituting of maidens in Brasill: of the Pox: the cure thereof: the chastitie of the ancient German women: reason for the Sauages continency: the Floridians doe loue women: Ithyphalles: *Degrees of consanguinity: The Gaulloise women fruitfull: Poligamy without Iealousie: Diuorce: What a man ought to doe hauing a bad wife: Abstinency of the widowes: The Infidels haue whoredome in abomination.*

CHAP. XIIII.

Of the Sauages Tabagie, *or banquet: The manner of liuing of the Sauages of the hether lands: How the Armouchiquois vse and serue themselues with their Corne: the ancient Italians did the like: the assembly of the Sauages, making their* Tabagy: *the women eat by themselues: the honour giuen to women amongst the ancient Gaullois and Germans: the bad condition of them among the Romans: What they haue beene that haue established the Roman Empire: the manner of liuing of the ancient Romans, Tartarians, Moschouites, Getulians, Germans, Æthiopians, of Saint Iohn Baptist, of Æmilian, Traian, Adrian: and of the Sauages: Salt not altogether necessary: the Sauages doe sometimes suffer want: their superstition: Of their gluttony and of Hercules: the Brasilians food:* Anthropophagy: *Strange prostituting of maidens: communalty of life: the Sauages Hospitality, of the Gaullois and Germans: Of drinking, the first Romans had no vines: the Beere of the ancient Gaullois, and Ægyptians: the ancient Germans did hate wine: How wine is necessary: Tabacco: the drinking one to another: the drinke of the Floridians and Brasilians: Hidromel.*

CHAP.

CHAP. XV.

Of dances and ſonges: The origine of dances in the honour of God: dances and ſonges in the honour of Apollo, Neptune, Mars, of the Sonne, of the Salians: Præſul: *Socrates dance: The dances turned into bad vſe: How much dangerous: All Sauages doe vſe dancing: To what end: Orpheus his fooliſh ſong: Why we ſing to God: The ſonges of the Souriquois: Of holy people: Of the Gaullois Bardes; Sonnets made by the commandement of* Charolus Magnus: *The ſong of the Lacedemonians: The dances and ſonges of the Sauages: The orations of their Captaines.*

CHAP. XVI.

Of the diſpoſition of the body: Phthiſie: *The ſweatinges of the Sauages: the Phiſitions and Chirurgions of the Floridians, Braſilians and Souriquois: Cures made by Charmes: A maruellous report of the deſpiſing of griefe: Triall of conſtancy: Suffering of torments for the honour of Diana and of the Sun: the long liues of the Sauages: the cauſes thereof, and of the ſhortning of our daies.*

CHAP XVII.

The mens exercices: of Bowes and arrowes, Maces, Bucklers, fiſhing lines, Rackets: the Sauages Canowes, or boates, and their faſhion: Canowes made of willowes, of paper, of leather, of hollowed trees: the originall of the fables of the Syrens, or Mermaidens; long trauels through the woods; pottery of Earth; the tillage of the ground; the ancient Germans had no lands proper or peculiar to them; the Sauages are not laborious; how they manure the land; double ſowing, and double Harueſt; How they liue in Winter; the Sauages townes; of the originall of townes; the firſt builders in the Gaulles; of the word Magus: *Philoſophy hath beene firſt found out by the Barbarians; the plaies and games of the Sauages.*

CHAP. XVIII.

The womens exercices; the woman is called pierced or hollowed; the women are ſaued in bringing foorth of Children; of purification; the hard condition of the women among the Sauages;

ges; of mattes, currying and dreſſing of leather; their making of Baskets, Purſes, Dies, Diſhes, Matachiaz, Canowes; the loue of the Sauage women towards their huſbands; their chaſtity; A faire obſeruation vpon the Hebrew names of the man, and of the woman.

CHAP. XIX.

Of Ciuilitie; the firſt Ciuilitie, is the obedience to God and to the parents; the Sauages be Slouenly at their Banquets, for want of linnen; the repaſt of the ancient Gaullois and Germains; of the arriuing of the Sauages into any place; their Greetings; likewiſe of the Greekes, Romans, and Hebrewes; of the ſaluting in Sneezing; Item in the beginning of Letters; of the Farewell; the Sauages reuerence to their Fathers and Mothers; Curſe to him which honoreth not his Father and his mother.

CHAP. XX.

Of the Vertues and Vices of the Sauages; the Principles of Vertue are in vs, euen from our birth; of force, and greatneſſe of courage; the ancient Gaullois were without feare; the Sauages are reuengefull; wherin temperance conſiſteth; whether the Sauages are indued therewith; wherein Liberalitie conſiſteth; the Sauages Liberality; they diſdaine the couetous pelting Merchants; their Magnificence, Hoſpitality, Piety towards their Fathers and Mothers; of their Iuſtice; the execution of Iuſtice; the incredible euaſion of two Sauages, priſoners; wherein the Sauages be diligent and ſlothfull.

CHAP. XXI.

Of Hunting; the originall thereof; to whom it belongeth; to what end Kings are choſen; hunting the image of War; the firſt end thereof; the interpretation of one verſe of the 32. Pſalme; all Sauages doe hunt; when and how; the diſcription of the hunting of the Ellan or Stagge; the Sauages hounds; the Sauages haue Rackets at their feet when they hunt; their continuance in hunting; faire inuention of them for the Kitching; their womens duty after the hunting; the fiſhing or hunting of the Beuer; the diſcription of the ſame; her admirable building;

building; how she is taken; from whence anciently the Beuers did come; Of Beares; Leopards; the discription of the beast called Nibachés; *Wolues; Conies &c. the Cattell of France do profit well in New France; Maruellous multiplication of Beasts; of the beasts of Florida, and of Brasill; the Sauages are truely noble.*

CHAP. XXII.

Of Hauking; the Muses doe delight in hunting; hawking is a noble exercise; How the Sauages take their fowle; Ilands swarming with birds; the foules of Port Royall; Of a bird called Niridau: *of glistering flies; Turky or Indian Cocks; the foules of Florida, and of Brasill.*

CHAP. XXIII.

Of Fishing; a comparison betweene Hunting, Hauking and Fishing; an Emperour delighting himselfe in Fishing; Plato *his absurdity; Fishing permitted to Churchmen; the feeding vpon fish is the best and wholesomest food: euery Fish dreads the Winter, and withdraweth himselfe, they returne in the Spring time; a manna of Smelts, Heerings, Pilchers, Sturgeons and Salmons; the maner of taking of them by the Sauages; the abuse & superstition of* Pythagoras; *the* Sanctorum *of New found land fishermen; of the shell Fish of Port Royall; the fishing of the Codde; whether Cods doe sleepe; the cause why fishes sleepe not; fishes hauing stones in their heads (as the Codde) doe feare Winter; Oile (or traine) of fish; the fishing of the Whale; wherein the hardinesse and bouldnesse of the Sauages is to be admired;* Hippopotames: *the infinite multitude of Mackerels; the Idlenesse of the people of this day.*

CHAP. XXIIII.

Of the Land: which is the good ground: Terra Sigillata, *is in New France: the fructifying of* Monsieur de Poutrincourts *Sowings: which is the good Dung: of Turkie (or Indian) Wheat, called* Mahis: *how the Sauages doe mend their grounds: how they Sowe; the temperature of the Aire doth serue to production; Barnes vnder ground: the cause of the slothe-*

slothfulnesse of the Sauages of the hither lands neere vnto vs; Hempe; of Vines; when they were first planted in Galia; *of Trees, Tabacco, and the maner and vse of it; the foolish greedinesse after Tabacco; the Vertues thereof; the error of* Belle-foreſt: *of the rootes called* Afrodiles, *or ground Nuts; a consideration vpon the miserie of many people: the tilling of the ground is a most innocent exercise;* Gloria adorea: *of the Fruit trees, and others of Port Royall, of Florida, and of Brasill; the despising of Mines; Fruits to be hoped in new France.*

CHAP. XXV.

Of the war: to what end the Sauages doe make war: The Orations of the Sauages Captaines: their surprises: the maner to foretell the euent of the war; the succession of Captaines; the Sauages armes; of excellent Archers; from whence comes the word Militia: *the cause of the Sauages feare: their maner of marching in War: a warlike dance; how the Sauages doe vse the victory; of the Victime, sacrifice; Punishment; the Sauages will not fall into their enemies hands: the trophies of their enemies heads: of the ancient Gaullois; of the moderne Hungarians.*

CHAP. XXVI.

Of Funerals; the lamenting for the dead; the burying of them is a worke of humanity; the custome of the Sauages in this respect; of the preseruing of the dead bodies; of the mourning of the Persians, Ægyptians, Romans, Gascons, Brasilians, Floridians, Souriquois, Hebrewes, Queenes of France, Thracians, Locrians, ancient Christians; the burning of the moueable goods of the deceassed, a faire lesson to the Couetous; the customes of the Phrigians, Latins, Hebrewes, Gaullois, Germans, and Sauages for this respect; the burying of the dead; What people doe bury them: who burne them, and who preserue them; Of the funerall gifts shut vp in the sepulchers of the dead; the same reprooued; the couetousnesse of the Infringers of Sepulchers.

Nona

Noua Francia.

The three late voyages and plantation of *Monsieur* De Monts, *of Monsieur* Du Pont graue, *and of Monsieur* De Poutrincourt, into the Countries called by the Frenchmen *La Cadia*, lying to the Southwest of *Cap Breton*; together with an excellent seuerall Treatie of all the commodities of the said Countries: and maners of the naturall inhabitants of the same.

Chap. I.

The Patent of the French King to Monsieur De Monts, *for the inhabiting of the Countries of* La Cadia, Canada, *and other places in new France.*

HENRY by the grace of God King of France and Nauarre. To our deare and welbeloued the Lord of Monts, one of the ordinarie Gentlemen of our Chamber, greeting. As our greatest care and labour is, and hath alwaies beene, since our comming to this crowne, to maintaine and conserue it in the ancient dignitie, greatnesse and splendor thereof, to extend and amplifie, as much as lawfully may be done, the bounds

and limits of the same. We being, of a long time, informed of the situation and condition of the lands and territories of *La Cadia*, mooued aboue all things, with a singular zeale, and deuout and constant resolution, which we haue taken, with the helpe and assistance of God, author, distributor, and protector of all kingdomes and estates, to cause the people, which doe inhabite the Countrie, men (at this present time) barbarous, Atheists, without faith or religion, to be conuerted to Christianitie, and to the beleefe and profession of our faith and religion: and to draw them from the ignorance and vnbeleefe wherein they are. Hauing also of a long time knowen by the relation of the sea Captaines, Pilots, Marchants and others, who of long time haue haunted, frequented and trafficked with the people that are found in the said places, how fruitfull, commodious and profitable may bee vnto vs, to our estates and subiects, the dwelling, possession, and habitation of those countries, for the great and apparent profit which may be drawen by the greater frequentation & habitude which may be had with the people that are found there, & the trafficke and commerce which may be, by that means safely treated and negotiated. Wee then for these causes fully trusting on your great wisedome, and in the knowledge and experience that you haue of the qualitie, condition and situation of the said countrie of *La Cadia*: for the diuers and sundry nauigations, voiages and frequentations that you haue made into those parts, and others neere and bordering vpon it: Assuring our selues that this our resolution and intention, being committed vnto you, you will attentiuely, diligently, and no lesse couragiously and valourously execute and bring to such perfection as we desire: Haue expresly appointed and established you, and by these Presents, signed with our owne hands, doe commit, ordaine, make, constitute and establish you, our Lieutenant generall, for to represent our person, in the countries, territories, coasts and confines of *La Cadia*. To

begin from the 40 degree vnto the 46. And in the ſame diſtance, or part of it, as farre as may be done, to eſtabliſh, extend and make to be knowne our name, might and authoritie. And vnder the ſame to ſubiect, ſubmit and bring to obedience all the people of the ſaid land and the borderers thereof: And by the meanes thereof, and all lawfull waies, to call, make, inſtruct, prouoke and incite them to the knowledge of God, and to the light of the faith and Chriſtian Religion, to eſtabliſh it there: And in the exerciſe and profeſſion of the ſame, keepe and conſerue the ſaid people, and all other inhabitants in the ſaid places, and there to command in peace, reſt and tranquillitie, as well by ſea as by land: to ordaine, decide, and cauſe to be executed all that which you ſhall iudge fit and neceſſarie to be done, for to maintaine, keepe and conſerue the ſaid places vnder our power and authoritie, by the formes, waies and meanes preſcribed by our lawes. And for to haue there a care of the ſame with you, to appoint eſtabliſh, and conſtitute all officers, as well in the affaires of warre, as for Iuſtice and policie, for the firſt time, and from thence forward to name and preſent them vnto vs: for to be diſpoſed by vs, and to giue letters, titles, and ſuch prouiſoes as ſhall be neceſſarie. And according to the occurrences of affaires, your ſelfe with the aduice of wiſe and capable men, to preſcribe vnder our good pleaſure, lawes, ſtatutes and ordinances conformable, as much as may be poſſible, vnto ours, ſpecially in things and matters that are not prouided by them: To treat and contract to the ſame effect, peace, alliance and confederacy, good amitie, correſpondencie and cõmunication with the ſaid people & their Princes, or others, hauing power or command ouer them: To entertaine, keepe, and carefully to obſerue, the treatiſes and alliances wherein you ſhall couenant with them: vpon condition that they themſelues performe the ſame of their part. And for want thereof to make open warres againſt them, to conſtraine and bring them to ſuch

reason, as you shall thinke needfull, for the honour, obedience and seruice of God, and the establishment, maintenance and conseruation of our said authoritie amongst them: at least to haunt and frequent by you, and all our subiects with them, in all assurance, libertie, frequentation and communication, there to negociate and trafficke louingly and peaceably. To giue and grant vnto them fauors and priuiledges, charges and honors. Which intire power aboue said, we will likewise and ordaine, that you haue ouer all our said subiects that will goe in that voiage with you and inhabite there, trafficke, negociate and remaine in the said places, to retaine, take, reserue and appropriate vnto you, what you will and shall see to be most commodious for you, and proper to your charge, qualitie and vse of the said lands, to distribute such parts and portions thereof, to giue and attribute vnto them such titles, honors, rights, powers and faculties as you shall see necessarie, according to the qualities, conditions and merits of the persons of the same countrie or others. Chiefely to populate, to manure, and to make the said lands to be inhabited, as speedily, carefully & skilfully, as time, places & commodities may permit. To make thereof, or cause to be made to that end, discouerie and view along the maritime coastes and other countries of the maineland, which you shall order & prescribe in the foresaid space of the 40 degree, to the 46 degree, or otherwise as much and as farre as may be, along the said coast, and in the firme land. To make carefully to be sought and marked all sorts of mines of gold and of siluer, copper, and other mettals and minerals, to make them to be digged, drawne from the earth, purified and refined, for to be conuerted into vse, to dispose according as we haue prescribed by Edicts and orders, which we haue made in this realme of the profit and benefit of them, by you or them whom you shall establish to that effect, reseruing vnto vs onely the tenth penie, of that which shall issue from them of gold, siluer, and cop-

per, leauing vnto you that which we might take of the other ſaid mettals and minerals, for to aide and eaſe you in the great expenſes that the foreſaid charge may bring vnto you. Willing in the meane while, that as well for your ſecuritie and commoditie, as for the ſecuritie and commoditie of all our ſubiects, who will goe, inhabite, and trafficke in the ſaid lands: as generally of all others that will accommodate themſelues there vnder our power and authoritie; you may cauſe to bee built and frame one or many forts, places, Townes, and all other houſes, dwellings and habitations, Ports, Hauens, retiring places and lodgings, as you ſhall know to be fit, profitable and neceſſarie for the performing of the ſaid enterpriſe. To eſtabliſh garriſons and ſouldiers for the keeping of them. To aide and ſerue you for the effects aboue ſaid with the vagrant, idle perſons and maſterleſſe, as well out of townes as of the countrie: and with them that be condemned to perpetuall baniſhment, or for three yeeres at the leaſt out of our Realme: Prouided alwaies that it be done by the aduice, conſent, and authoritie of our officers. Ouer and beſides that which is aboue mentioned (and that which is moreouer preſcribed, commanded and ordained vnto you by the commiſſions and powers, which our moſt deare coſen the Lord of Ampuille Admirall of France hath giuen vnto you, for that which concerneth the affaires and the charge of the Admiraltie, in the exploit, expedition, and executing of the things aboue ſaid) to doe generally whatſoeuer may make for the conqueſt, peopling, inhabiting and preſeruation of the ſaid land of *La Cadia*, and of the coaſtes, territories adioining, and of their appurtenances and dependencies, vnder our name and authoritie, whatſoeuer our ſelues would & might doe, if we were there preſent in perſon, although that the caſe ſhould require a more ſpeciall order, then we preſcribe vnto you by theſe Preſents: To the contents whereof wee command, ordaine, and moſt ex-

Idle and baniſhed men imploied in this buſineſſe.

preſſlie doe enioine all our Iuſticers, officers and ſubiects, to conforme themſelues: And to obey and giue attention vnto you, in all and euery the things abouesaid, their circumſtances and dependencies. Alſo to giue vnto you in the executing of them, all ſuch aid and comfort, helpe and aſſiſtance, as you ſhall haue need of, and whereof they ſhall be by you required; and this vpon paine of diſobedience and rebellion. And to the end no body may pretend cauſe of ignorance of this our intention, and to buſie himſelfe in all, or in part of the charge, dignitie and authoritie which we giue vnto you by theſe preſents: Wee haue of our certaine knowledge, full power and regall authoritie, reuoked, ſuppreſſed and declared voide, and of none effect heereafter, and from this preſent time, al other powers and commiſſions, letters and expeditions giuen and deliuered to any perſon ſoeuer, for to diſcouer, people and inhabite in the foreſaid extention of the ſaid lands, ſituated from the ſaid 40 degree, to the 46, whatſoeuer they be. And furthermore we command and ordaine all our ſaid officers, of what qualitie & condition ſoeuer they be, that after theſe Preſents, or the duplicate of them ſhall be duely examined by one of our beloued and truſty Counſellers, Notaries and Secretaries, or other Notarie Royall, they doe vpon your requeſt, demand and ſute, or vpon the ſute of any our Atturneis, cauſe the ſame to be read, publiſhed, and recorded in the records of their Iuriſdictions, powers and precincts, ſeeking, as much as ſhall appertaine vnto them, to quiet and appeaſe all troubles and hinderances which may contradict the ſame. For ſuch is our pleaſure. Giuen at Fountain-Bleau the 8 day of Nouember: in the yeere of our Lord 1603: And of our reigne the 15. Signed HENRY: and vnderneath, by the King, Potier;

And ſealed vpon ſingle label with yellow waxe.

CHAP. II.

The voyage of Monsieur De Monts *into New France: what accidents hapned in the said voyage: The causes of the Icie banks in New found land: The imposing of names to certaine Ports: The perplexitie wherein they were by reason of the stay of the other ship.*

MOnsieur *De Monts* hauing made the Commissions and Prohibitions before said, to be proclaimed thorow the Realme of France, and especially thorow the Ports and maritime townes thereof, caused two ships to be rigged and furnished, the one vnder the conduct of captaine *Timothy* of New-hauen, the other of captaine *Morell* of Honfleur. In the first, he shipped himselfe, with good number of men of account, as well Gentlemen as others. And forasmuch as Monsieur *De Pontrincourt* was, and had beene of a long time, desirous to see those countries of New France, and there to finde out and chuse some fit place to retire himselfe into, with his familie, wife and children, not meaning to be the last that should follow and participate in the glory of so faire and generous an enterprise, would needs goe thither, and shipped himselfe with the said Monsieur *De Monts*, carrying with him some quantitie of armours and munitions of warre; and so weighed anckers from New-hauen the seuenth day of March, 1604. But being departed somewhat too soone, before the Winter had yet left off her frozen weed, they found store of Icie banks, against the which they were in danger to strike, and so to be cast away: But God, which hitherto hath prospered the nauigation of these voiages, preserued them.

The setting foorth out of New-hauen.

Danger.

One might wonder, and not without cause, why, in the same parallel, there is more Ice in this sea than in that of

of France. Whereunto I answer, that the Ices that be found in those seas are not originary frō the same climate, but rather come from the Northerly parts, driuen without any let thorow the vast of this great sea by the waues, stormes, and boisterous flouds, which the Easterly and Northerly windes doe cause in Winter and Spring time, and driue them towards the South and West: But the French seas are sheltered by Scotland, England and Ireland: which is the cause that the Ices cannot fall into it. An other reason also might be alleaged, and that is the motion of the sea, which beareth more towards those parts, because of the larger course that it maketh towards America than towards the lands of these our parts. The perill of this voyage was, not onely in the meeting of the said bankes of Ice, but also in the stormes that vexed them: One of them they had that brake the galleries of the ship: And in these turmoiles, a Ioyner was caried away by a sea or flash of water to the next doore of death, ouerboord, but he held himselfe fast at a tackling, which by chance hung out of the said shippe.

A perillous storme.

The voyage was long by reason of contrarie windes, which seldome hapneth to them that set out in March for the New found lands, which are ordinarilie caried with an East or Northren winde, fit to goe to those lands. And hauing taken their course to the South of the Ile of Sand or *Sablon*, or Sand, for to shunne the said Ices, they almost fell from *Caribdis* into *Scylla*, going to strike towards the said Ile, during the thicke mists that are frequent in that sea.

Winde commonly good in March for the New found lands.

The Ile of Sablon or Sand.

In the end, the sixt of May they came to a certain Port, where they found captaine *Rossignol* of New-hauen, who did trucke for skins with the Sauages, contrarie to the Kings inhibitions, which was the cause that his ship was confiscated. This Port was called *Le Port du Rossignol*, hauing (in this his hard fortune) this onely good, that a good and fit Harborough or Port, in those coasts beareth his name.

Port du Rossignol.

From

From thence coasting and discouering the lands, they arriued at another Porte, very faire, which they named *Le Port du Moutton*, by reason that a Mutton or Wether hauing leaped ouerboord and drowned himselfe came aboord againe, and was taken and eaten as good prize. By such accidents many names haue anciently beene giuen on the sudden, and without any great deliberation. So the Capitol of Rome had his name, because that in digging there, a dead mans head was found. So the citie of Milan hath beene called *Mediolanum*, that is to say, halfe wooll, for that the *Gaules*, casting the foundation thereof, found a Sowe halfe couered with wooll: and so of sundry others.

Le Port du Moutton.

Capitol.

Milan.

Being at the Port *du Moutton*, they cabaned and lodged themselues after the sauage fashion, expecting newes of the other ship, wherein was the victuals and other necessarie prouision for the foode and entertainment of them that were to Winter there, being about an hundred men in number. In this Port they tarried a moneth in great perplexitie, for feare they had that some sinister accident had hapned to the said other shippe, who set out the tenth of March, wherein was *Monsieur Du Pont* of *Honfleur*, and the said Captaine *Morel*. And this was so much the more important, for that of the comming of the said ship depended the whole successe of the businesse. For euen vpon this long tarying, it was in question whether they should returne into France or no. *Monsieur De Pourtrincourt* was of aduice that it were better to die there; whereto the said *Monsieur De Monts* conformed himselfe. In the meane while many went a hunting, others to fishing, for to store the kitchin. Neere the said *Moutton* Porte there is a place so repleniſhed with Rabbets and Conies, that they almost did eat nothing else. During that time *Monsieur Champlein* was sent with a shalloup to seeke farther off a fitter place to retire themselues, at which exploit he tarried so long, that deliberating vpon the returne, they thought to leaue him behind: for there was no more victuals: and

About 100. Planters.

Deliberation vpon the returne into France.

Store of Conies.

they ſerued themſelues with that, that was found in the ſaid *Roſſignols* ſhippe, without which they had been forced to returne into France, and ſo to breake a faire enterprize at the very birth and beginning thereof; or to ſtarue, hauing ended the hunting of Conies, which could not ſtill continue. Now the cauſes of the ſtaie of the ſaid *Monſieur Du Pont*, and Captaine *Morel*, were two; the one, that wanting a Cocke-boate, they imploied their time in the building of one, in the land where they arriued firſt, which was the Engliſh Port: The other, that being come at *Campſeau Port*, they found there foure ſhips of *Baskes*, or men of Saint *Iohn de Luz*, that did trucke with the Sauages, contrarie to the ſaid Inhibitions, from whom they tooke their goods, and brought the Maſters to the ſaid *Monſieur De Monts*, who vſed them very gently.

The Engliſh Porte.

Campſeau Port.

Three weekes being expired, and the ſaid *Monſieur De Monts* hauing no newes of the ſhippe he looked for, he deliberated to ſend along the coaſt to ſeeke for them, and for that purpoſe diſpatched ſome Sauages, to whom hee gaue a French man for companie with letters. The ſaid Sauages promiſed to returne at the time prefixed, being eight daies, whereof they failed not. But as the ſocietie of man and wife, agreeing well together, is a powerfull thing; ſo theſe Sauages before their departure, had a care of their wiues and children, and required victuals for them; which was granted. And hauing hoiſed vp ſailes, within few daies after they found thoſe that they ſought for, at a place called *La Baye des Iles*, who were themſelues in no leſſe feare or griefe for the ſaid *Monſieur De Monts*, than he of them, becauſe they found not, during their voiage, thoſe markes and ſignes that were agreed vpon betweene them, which is, that *Monſieur De Monts* ſhould haue left at *Campſeau*, ſome croſſe on a tree, or letter there fixed, which he did not, hauing farre ouer-ſhot the ſaid *Campſeau*, by reaſon that for the ſaid Iced bankes, he tooke his way ſomewhat farre on the South, as we haue ſaid. So

Note heere the good nature and diligence of the Sauages.

La Baye des Iles.

The Ice cõmeth farther to the South than *Campſeau.*

hauing

hauing read the letters, the ſaid *Monſieur Du Pont*, and Captaine *Morel* gaue vp the victuals and prouiſion that they had brought for them that ſhould Winter there, and ſo returned backe towards the great riuer of *Canada*, for the trade of skinnes or furres.

Monſieur Du Pont goeth to Canada, to trade for Furres.

CHAP. III.

The leauing of Port du Moutton: the accident of a man loſt in the woods the ſpace of ſixteen daies: Baye Françoiſe, or French Baye: Port Royal: The riuer of L'Equille, a Copper mine: The miſchiefe of golden mines: of Diamonds: Turky ſtones.

ALL New France in the end being conteined in two ſhips, they waighed ankers from Porte *Du Mouton*, for to imploy their time, and to diſcouer lands as much as might before Winter. We came to *Cape de Sable*, or the Sandie Cape; and from thence we ſailed to the Baie of *Saint Marie*, where our men lay at anker fifteene daies, whileſt the lands and paſſages as well by ſea as by riuer might be deſcried and knowen. This Baye is a very faire place to inhabite, becauſe that one is readily carried thither without doubling. There are mines of Iron & Siluer; but in no great abundance, according to the triall made thereof in France. Hauing ſoiorned there ſome 12 or 13 daies, a ſtrange accident hapned, ſuch as I will tell you. There was a certaine Churchman of a good familie in Paris, that had a deſire to performe the voyage with *Monſieur De Monts*, and that againſt the liking of his friends, who ſent expreſly to *Honfleur* to diuert him therof, and to bring him backe to Paris. The ſhips lying at anker in the ſaid Baye of *Saint Marie*, he put himſelfe in companie with ſome that went to ſport themſelues in the woods. It came to paſſe, that hauing ſtaied to drinke at a brooke, hee forgat there his ſword, and followed on his way with his companie: which when he perceiued hee

Cap De Sable, or the Sandie Cape.

Saint Maries Baye.

Faire place to inhabite.

Mines of Iron and Siluer.

An accident of a man loſt in the woods the ſpace of 16. daies.

returned backe to seeke it: but hauing found it, forgetfull from what part he came, and not considering whether he should goe East or West, or otherwise (for there was no path) he tooke his way quite contrarie, turning his backe from his companie, and so long trauelled that hee found himselfe at the sea shoare, where no ships were to be seen, (for they were at the other side of a nooke of land farre reaching into the sea) he imagined that he was forsaken, and began to bewaile his fortune vpon a rocke. The night being come, euery one being retired, he is found wanting: hee was asked for of those that had beene in the woods, they report in what maner he departed from them, and that since they had no newes of him. Whereupon a Protestant was charged to haue killed him, because they quarrelled sometimes for matters of Religion. Finally, they sounded a trumpet thorow the forest, they shot off the Canon diuers times, but in vaine: for the roaring of the Sea, stronger than all that, did expell backe the sound of the said Canons and trumpets. Two, three and foure daies passe, he appeareth not. In the meane while the time hastens to depart, so hauing taried so long that hee was then held for dead, they weighed ankers to goe further, and to see the depth of a Baye that hath some 40 leagues length, and 14 (yea 18) of bredth, which was named *La Baye Francoise*, or the French Baye.

La Baye Francoise.

In this Bay is the passage to come into a Port, wherein-to our men entred, & made some abode, during the which they had the pleasure to hunt an Ellan, or Stagge, that crossed a great lake of the Sea, which maketh this Port, and did swimme but easily. This Port is enuironed with mountaines on the North side: Towards the South be small hils, which (with the said mountaines) doe powre out a thousand brookes, which make that place pleasanter than any other place in the world: there are very faire falls of waters, fit to make Mils of all sorts. At the East is a riuer betweene the said mountaines and hils, in the which

Ships

Ships may saile fifteene Leagues and more, and in all this distance is nothing of both sides the Riuer but faire medowes, which riuer was named *L'Equille*, because that the first fish taken therein was an *Equille*. But the said Port, for the beauty thereof was called *Port Royall*. *Monsieur De Poutrincourt* hauing found this place to be to his liking demanded it, with the Lands thereunto adioyning, of *Monsieur De Monts*, to whom the King had by commission, before inserted, granted the distribution of the lands of New France from the 40. degree to the 46. Which place was granted to the said *Monsieur De Poutrincourt*, who since hath had letters of confirmation for the same of his Maiestie, intending to retire himselfe thither with his familie, and there to establish the Christian and French name, asmuch as his power shall stretch, and God grant him the meanes to accomplish it. The said Porte containeth eight leagues of circuit, besides the riuer of *L'Equille*. There is within it two Iles very faire and pleasant: the one at the mouth of the said riuer, which I deeme to be of the greatnesse of the Citie of *Beaunais*: The other at the side of the mouth of an other riuer, as broad as the riuer of *Oise*, or *Marne*, entring within the said Porte: The said Ile being almost of the greatnesse of the other: and they both are wooddy. In this Porte, and right ouer against the former Ile, we dwelt three yeares after this voyage. We will speake thereof more at large heereafter.

The riuer of *L'Equille*.

Port Royal.

From Port Royall they sailed to the Copper-mine, whereof we haue spoken before else where. It is a high rocke betweene two Bayes of the Sea, wherein the Copper is conioyned with the stone, very faire and very pure, such as is that which is called *Rozette Copper*. Many Goldsmithes haue seene of it in France, which doe say that vnder the Copper Mine there might be a golden Mine: whch is very probable. For if those excrements that nature expelleth foorth be so pure, namely, small peeces that are found vpon the grauell at the foote of the Rocke, when

A Copper Mine.

In the 28. and 29 chap. of the second booke of the whole volume vntranslated.

Things first to be prouided in new plantation.

it is low water, there is no doubt that the mettall which is in the bowels of the earth is much more perfect, but this is a worke that requireth time. The first mining and working is to haue bread, wine and cattell, as we haue said elsewhere. Our felicitie consisteth not in Mines, specially of gold & siluer, the which serue for nothing in the tillage of the ground, nor to handicrafts vse. Contrariwise, the abundance of them is but a charge and burthen, that keepeth man in perpetuall vnquiet, and the more he hath thereof, the lesse rest enioyeth he, and his life lesser assured vnto him.

Nota.

Before the voyages of *Peron* great riches might haue beene set vp in a smal place, in stead that in this our age by the abundance of gold and siluer the same is come at no value nor esteem: One hath need of huge chests and coffers to put in that, which a small budget might haue cõtained. One might haue trauelled with a purse in ones sleeue, & now a Cloake-bag and a horse must expresly be had for that purpose. We may iustly curse the houre that greedie auarice did carry the Spaniard into the West, for the wofull euents that haue ensued thereof. For when I consider that by his greedinesse he hath kindled & maintained the warre thorow all Christendome, and his onely studie hath beene how to destroy his neighbors (and not the Turke) I cannot thinke that any other but the diuell hath beene the author of their voyages. And let not the pretence of religion be alleaged vnto mee: for (as we haue said elsewhere) they haue killed all the ofspring of the Countrie with the most inhumaine torments that the diuell hath beene able to excogitate. And by their cruelties haue rendred the name of God odious, & a name of offence to those poore people, and haue continually and daily blasphemed him in the midst of the Gentils, as the Prophet reprocheth to the people of Israel. Witnesse him that had rather be damned, then to goe to the Paradise of the Spaniardes.

Esaiah 52. vers. 5.

The Romaines (whoſe couetouſneſſe hath beene vnſatiable) haue made cruell wars to the nations of the Earth, but the Spaniſh cruelties are not to be found out in their hiſtories. They haue contented themſelues to ranſacke the nations which they haue ouercommed, and not to depriue them of their liues. An ancient heatheniſh author, making triall of his poeticall humor, findeth no greater crime in them, but that if they found out or diſcouered ſome people that had gold, they tooke them for their enemies. The verſes of this Authour haue ſo good a grace that I muſt needs inſert them heere, though I intend not to alledge much Latine. Patronius Arbiter.

Orbem iam totum Romanus victor habebat,
Quà mare, quà terra, quà ſidus curit vtrumque,
Nec ſatiatus erat. grauidis freta pulſa carinis
Iam peragrabantur: ſiquis ſinus abditus vltra,
Si qua foret tellus quæ fulvum mitteret aurum,
Hoſtis erat: fatiſque in triſtia bella paratis
Quærebantur opes.——————

But the doctrine of the wiſe Sonne of *Sirach* teacheth vs a contrary thing. For knowing that the riches which are digged vp, euen from as deepe as Plutoes dennes, are that which ſome one hath ſaid, *irritamenta malorum*, hee declared *That man to be happy that hath not runne after gold, and hath not put his hope in ſiluer and treaſures*; adding, *that he ought to be eſteemed to haue done wonderfull things among all his people, and to be the example of glory, which hath beene tempted by gold, and remained perfect.* And ſo by a contrary ſenſe the ſame to be vnhappy that doth otherwiſe. Eccleſiaſt. 31. ver. 8. 9. 10.

Now to returne to our Mines. Among theſe Copper rockes there is found ſometimes ſmall rockes couered with Diamons fixed to them. I will not aſſure them for fine, but that is very pleaſing to the ſight. There are alſo certaine ſhining blew ſtones, which are of no leſſe value or woorth than Turkie ſtones. *Monſieur De Champdorè* our guide for the nauigations in thoſe countries, hauing cut within a rocke Diamonds. Turky ſtones.

rocke one of those stones, at his returne from New France he brake it in two, and gaue one part of it to *Monsieur De Monts*, the other to *Monsieur De Poutrincourt*, which they made to be put in gold, and were found woorthy to be presented the one to the King by the said *Poutrincourt*, the other to the Queene by the said *De Monts*, and were very well accepted. I remember that a Gold-smith did offer fifteene crownes to *Monsieur De Poutrincourt* for that he presented to his Maiestie. There be many other secrets, rare and faire things within the ground of those Countries, which are yet vnknowen vnto vs, and will come to the knowledge and euidence by inhabiting the prouince.

CHAP. IIII.

The description of the riuer Saint Iohn: and of the Ile Saint Croix: The man lost in the woods found out 16. daies after: Examples of some strange abstinences: The discord of the Sauages deferred to the iudgement of Monsieur De Monts: *The fatherly authoritie amongst the said Sauages: What husbands they chuse to their Daughters.*

HAuing viewed the said Mine, the companie passed to the other side of the French Baye, and went towards the bottome of the same: Then turning backe came to the riuer of Saint Iohn, so called (as I thinke) because they arriued thither the foure & twentieth of Iune, which is S. *Iohn Baptists* day. There is a faire Port, but the entrie or mouth is dangerous to them that know not the best waies, because that before the comming in there is a long banke of rockes, which are not seene nor discouered, but onely at low water, which doe serue as for defence to this Port, within which, when one hath gone about a league, there is found a violent fall of the said riuer, which falleth downe from the rockes, when that the sea doth ebbe, with a maruellous noise: for being sometimes at an anker

Saint Iohns Riuer.

Dangerous comming in.

The fall of a Riuer.

ker at ſea, we haue heard it from aboue twelue leagues off. But at full ſea one may paſſe it with great ſhips. This riuer is one of the faireſt that may be ſeene, hauing ſtore of Ilands, and ſwarming with fiſhes. This laſt yeere 1608. the ſaid *Monſieur de Champdorè*, with one of the ſaid *Monſieur De Monts* his men, hath beene ſome 50 leagues vp the ſaid riuer: and do witneſſe that there is great quantitie of Vines along the ſhore, but the grapes are not ſo bigge as they bee in the country of the Armouchiquois: There are alſo Onions, & many other ſorts of good hearbs. As for the trees they are the fayreſt that may be ſeene. When we were there we ſaw great number of Cedar trees. Concerning fiſhes the ſaid *Champdorè* hath related vnto vs, that putting the kettle ouer the fire, they had taken fiſh ſufficient for their diner before that the water was hot. Moreouer this riuer, ſtretching it ſelfe farre within the lands of the Sauages doth maruellouſly ſhorten the long trauels by meanes thereof. For in ſix daies they goe to *Gaſhepè* comming to the bay or gulfe of *Chaleur*, or heate, when they are at the end of it, in carying their Canowes ſome few leagues. And by the ſame riuer in eight daies they goe to *Tadouſſac* by a branch of the ſame which commeth from the North-Weſt. In ſuch ſort that in Port Royall one may haue within 15. or 18. daies newes from the Frenchmen dwelling in the great riuer of *Canada*, by theſe waies: which could not be done in one moneth by ſea, nor without danger.

1608.

Vines.

Great grapes among the Armouchiquois.

Abundance of fiſhes.

The Commoditie of voyaging by the riuer.

Leauing Saint Iohns riuer, they came following the coaſt 20. leagues from that place, to a great riuer (which is properlie ſea) where they fortified themſelues in a little Iland ſeated in the middeſt of this riuer, which the ſaid *Champlein* had beene to diſcouer and view. And ſeeing it ſtrong by nature, and of eaſie defence and keeping, beſides that the ſeaſon began to ſlide away, and therefore it was behouefull to prouide of lodging, without running any farther, they reſolued to make their abode there. I will

The Ile of S. Croix, 20. leagues from S Iohns riuer.

He that will possesse a land ought to place himselfe in the maine or firme land.

not sift out curiously the reasons of all parts vpon the resolution of this their dwelling; but I will alwaies be of opinion, that whosoeuer goes into a countrie to possesse it, must not stay in the Iles, there to be a prisoner. For, before all things, the culter and tillage of the ground must be regarded. And I would faine know how one shall till and manure it, if it behoueth at euery houre in the morning, at noone and the euening, to crosse a great passage of water, to goe for things requisite from the firme land. And if one feareth the enemy, how shall he that husbandeth the land, or otherwise busie in necessarie affaires, saue himselfe if he be pursued? for one findeth not alwaies a boat in hand, in time of neede, nor two men to conduct it. Besides, our life requiring many commodities, an Iland is not fit for to begin the establishment and seat of a Colony, vnlesse there be Currents and streames of sweet water for to drinke, and to supplie other necessaries in houshold, which is not in small Ilands. There needeth wood for fuell, which also is not there. But aboue all, there must be shelters from the hurtfull winds and colde: which is hardly found in a small continent, inuironed with water of all sides. Neuertheless the Companie soiorned there in the midest of a broad riuer, where the North wind and North-West bloweth at will. And because, that two leagues higher there be brooks that come crosse-wise to fall within this large branch of sea, the Ile of the Frenchmens retreat was called *Saint Croix*, 25. leagues distant from *Port Royal*. Whilest that they begin to cut downe Cedars and other trees of the said Ile to make necessary buildings, let vs returne to seeke out Master *Nicolas Aubri*, lost in the woods, which long time since is holden for dead.

As they began to visit and search the Iland, *Monsieur de Champdorè* (of whom we shal henceforth make mentiō, by reason he dwelt foure yeeres in those parts, conducting the voyages made there) was sent backe to the Bay of Saint *Mary*, with a Mine-finder, that had beene caried thither

thither for to get some Mines of siluer & Iron, which they did. And as they had crossed the French Baie, they entred into the said Baie of Saint *Marie*, by a narrow strait or passage, which is betweene the land of *Port Royal*, and an Iland called the *Long Ile*: where after some abode they going a fishing, the said *Aubri* perceaued them, and began with a feeble voice to call as loud as he could; and for to helpe his voice he aduised himselfe to doe as *Ariadne* did heeretofore to *Theseus*,

Candidaque imposui longæ velamina virgæ,
Scilicet oblitos admoniturа mei.

For he put his handkercher, and his hat on a staues end, which made him better to be knowen. For as one of them heard the voice, and asked the rest of the companie, if it might be the said *Monsieur Aubri*, they mocked & laughed at it. But after they had spied the mouing of the handkercher and of the hat, then they began to thinke that it might be hee. And comming neere, they knew perfectly it was himselfe, and tooke him in their Barke with great ioy and contentment the sixteenth day after he had lost himselfe. Diuers in this later age haue stuffed their books and histories with many miracles, wherein is not to bee found so great cause of admiration as in this. For during these sixteen daies hee fedde himselfe but by (I know not what) small fruits, like vnto Cheries, without kernel, (yet not so delicate) which are scarsly found in those woods. And indeed in these last voyages a speciall grace and fauor of God hath beene euident in many occurrences, which we will marke as occasion shall be offered. The poore *Aubri* (I call him so by reason of his affliction) was, as one may easily thinke, maruellously weakened. They gaue him food by measure, and brought him backe againe to the companie at the Iland of Saint *Croix*, wherof euerie one receaued an incredible ioy and consolation, and especially *Monsieur De Monts*, whom it concerned more than any other. Doe not alleage vnto me the Histories of the

Returne to the Baie of Saint *Marie*, where the lost man was found again.

The long Ile.

Cheries.

Maide of *Confolans*, in the Countrie of *Poictou*: which was two yeares without eating, ſome ſix yeares agoe, nor of an other neere *Berne* in *Swiſſer-land*, which loſt (not yet full ten yeares ago) the deſire and appetite of eating, during all her life time, and other like examples: for they bee accidents hapned by the diſordering of nature. And concerning that which *Pliny* reciteth, that in the remoteſt parts of the Indies, in the inferiour parts of the fountaine and ſpring of the riuer *Ganges*, there is a nation of *Aſtoms*, that is to ſay, Mouthleſſe people, that liue but with the onely odour and exhalation of certaine rootes, flowers and fruits which they aſſume through their noſes: I would hardly beleeue it, but would thinke rather that in ſmelling they might bite very well of the ſaid rootes and fruits: As alſo thoſe that *Iames Quartier* mentioneth to haue no mouths, and to eat nothing, by the report of the Sauage *Donnacona*, whom he brought into France to make recitall thereof to the King, with other things as voide of common ſenſe and credit as that. But imagine it were true, ſuch people haue their nature diſpoſed to this maner of liuing, and this caſe is not alike. For the ſaid *Aubri* wanted no ſtomacke nor appetite, and hath liued ſixteene daies, partlie nouriſhed by ſome nutritiue force, which is in the aire of that countrie, and partly by thoſe ſmall fruits before ſpoken: God hauing giuen him ſtrength to endure this long want of food, preſeruing him from the ſtep of death. Which I finde ſtrange, and is ſo indeed. But in the Hiſtories of our time there be found things of greater maruell. Among other things of one *Henry de Haſſeld*, merchant trafficking from the Low Countries to *Berg in Norwege*: who hauing heard a belly-god Preacher ſpeaking ill of the miraculous faſts, as though it were not in Gods power to doe that which he hath done in times paſt, prouoked by it, did aſſay to faſt, and abſtained himſelfe three daies from eating: At the end whereof, being pinched with hunger, tooke a morſell of bread, meaning to ſwallow it downe

Plin. lib. 7. Cap. 2.

Iohn Wier in the treatie *De ieiuniis comment.*

with

with a glasse of Beere: but all that stucke so in his throate, that he remained forty daies and forty nights without either eating or drinking. That time being ended, he vomited out by the mouth that which he had eaten and drunke, which all that while remained in his throat. So long an abstinence weakned him in such sort, that it was needfull to sustaine and restore him with milke. The Gouernour of the countrey hauing vnderstood this woonder, called him before him, and inquired of the truth of the matter: whereof being incredulous, would make new triall of it, and hauing made him carefully to bee kept in a chamber, found the thing to be true. This man is praised for great pietie, specially towards the poore. Sometime after being come for his priuate affaires to *Bruxelles* in *Brabant*, a Creditor of his, to bereaue him of his due, accused him of heresie, and so caused him to be burned in the yeere 1545.

And since one of the Chanons of the citie of *Liege*, making triall of his strength in fasting, hauing continued the same euen to the seuenteenth day, felt himself so weakned, that vnlesse he had beene suddenly succoured by a good restoratiue, he had quite perished. *Ibidem.*

A yongue Maid of *Buchold*, in the territorie of *Munster* in *Westphalia*, afflicted with griefe of minde, and vnwilling to stirre or goe abroad from home, was beaten by her mother for the same, which redoubled her dolour, in such sort, that hauing lost her naturall rest, was foure moneths without either drinking or eating, saiuing that sometimes she did chaw some rosted apple, and washed her mouth with a little *Ptisane*. *Ibidem.*

The Ecclesiasticall Histories, among a great number of fasters, make mention of three holy Hermites, all named *Simeon*, which did liue in strange austeritie and long fasts, as of eight daies, and fifteene daies continuance, yea longer, not hauing for all their dwelling but a Columne or Hermitage where they dwelt and ledde their liues: by reason whereof they were named *Stelites*, that is to saie, *Euagrius lib. 1. of the Ecclesiasticall historie. cap. 13. Baronius vpon the Martyrol. Rom. 9. Ianu.*

Columnaries, as dwelling in Columnes.

But all these before alleaged, had partly resolued themselues to such fasts, and partly had by little and little accustomed themselues to it, so that it was not very strange for them to fast so long: which was not in him of whom we speake. And therefore his fast is the more to be admired, by so much as that he had not in any wise disposed himselfe thereto, and had not vsed these long austerities.

After he had beene cherished, and they soiourned yet sometime, to order the businesse, and to view the lands round about the Ile Saint *Croix*, motion was made to send backe the shippes into France before Winter, and so they that went not thither to Winter, prepared themselues for the returne. The meane while the Sauages from about all their confines came to see the maners of the Frenchmen: & lodged themselues willingly neere them: also in certaine variances hapned amongst themselues, they did make *Monsieur De Monts* Iudge of their debates; which is a beginning of voluntarie subiection, from whence a hope may be conceaued, that these people wil soone conforme themselues to our maner of liuing.

The Sauage subuit themselues to the censure of *Monsieur De Monts* in in their variances.

Amongst other things hapned before the departing of the said ships, it chanced one day, that a Sauage called *Bituani*, finding good relish in the kitchin of the said *Monsieur De Monts*, setled himselfe therein, doing there some seruice: And yet did make loue to a Maide, by way of marriage; the which not being able to haue with the good liking and consent of her father, he rauished her and tooke her to wife. Thereupon a great quarrell ensueth. And in the end the Maid was taken away from him, and returned to her fathers. A very great debate was like to follow, were it not that *Bituani* complaining to the said *Monsieur De Monts* for this iniury, the others came to defend their cause saying, (to wit the father assisted with his friends) that he would not giue his daughter to a man, vnlesse he had some meanes by his industrie to nourish and maintaine both her

The fathers authoritie in mariage.

The cause the of Sauages pleaded before *Monsieur De Monts*.

and the children that ſhould proceed of the mariage: As for him he ſaw not any thing that he could doe: That he loitered about the kitchin of the ſaid *Monſieur de Monts*, not exerciſing himſelfe a hunting. Finallie, that he ſhould not haue the maide, and ought to content himſelfe with that which was paſſed. The ſaid *Monſieur De Monts* hauing heard both parties, told them, that he detained him not, and that the ſaid *Bituani* was a diligent fellow and ſhould goe a hunting to make proofe of what he could do. But yet for all that they did not reſtore the maide vnto him, vntill he had ſhewed effectually that which the ſaid *Monſieur De Monts* had promiſed of him. Finally, he goeth a fiſhing, taketh great ſtore of Salmons, the maide is redeliuered him, and the next day following he came, clothed with a faire new gowne of Beuers well ſet on with *Matachias*, to the fort which was then a building for the Frenchmen, bringing his wife with him, as triumphing for the victory, hauing gotten her, as it were by dint of ſword: whom he hath euer ſince loued dearely, contrarie to the cuſtome of the other Sauages: giuing vs to vnderſtand, that the thing which is gotten with paine, ought to be much cheriſhed.

Store of Salmons.

Beuers.

Matachias be laces, beades, bracelets, or ſuch trinckets

By this action we ſee the two moſt conſiderable points in matter of mariage to bee obſerued among theſe people, guided onely by the law of nature: That is to ſay, the fatherly authority, and the husbands induſtrie: A thing which I haue much admired, ſeeing, that in our Chriſtian Church, by I know not what abuſe, men haue liued many ages, during which the fatherly authority hath beene diſpiſed and ſet at naught, vntill that the Eccleſiaſticall conuentions haue opened their eies, and knowen that the ſame was euen againſt nature it ſelfe: And that our Kings by lawes and Edicts haue reeſtabliſhed in his force this fatherlie authority: which notwithſtanding in ſpirituall mariages and vowes of religion hath not yet recouered his ancient glorie: And hath (in this reſpect) his proppe but vp-

on

on the Courts of Parlaments orders, the which oftentimes haue constrained the detainers of Children, to restore them to their parents.

CHAP. V.

The description of the Iland of Saint Croix: The enterprise of Monsieur De Monts *difficult and generous, yet persecuted through enuie: The returne of Monsieur De Poutrincourt into France: the perils of the voiage.*

The description of the Ile of Saint Croix.

BEfore we speake of the Ships returne into France, it is meete to tell you how hard the Ile of *Saint Croix* is to be found out, to them that were neuer there. For there are so many Iles and great Baies to goe by, before one be at it, that I wonder how euer one might pierce so far for to finde it. There are three or foure mountains, imminent aboue the others, on the sides: But on the North side, from whence the riuer runneth downe, there is but a sharpe pointed one, aboue two leagues distant. The woods of the maine land are faire and admirable high and well growen, as in like maner is the grasse. There is right ouer against the Iland fresh water brookes, very pleasant and agreeable, where diuers of *Monsieur De Monts* his men did their businesse, and builded there certaine Cabanes. As for the nature of the ground it is most excellent and most abundantly fruitfull. For the said *Monsieur De Monts* hauing caused there some peece of ground to be tilled, and the same sowed with Rie (for I haue seene there no wheat) hee was not able to tarry for the maturitie thereof to reape it: and notwithstanding, the graine, fallen, hath growen and increased so wonderfully that two yeeres after wee reaped and did gather of it as faire, bigge and waightie, as any in France, which the soile had brought foorth without any tillage: and yet at this present it doth continue still to multiply every yeere. The said Iland containeth some halfe a

The fruitfulnesse of the Soile.

The Iland halfe a league in compasse.

league

league of circuit, and at the end of it on the ſea ſide, there is a Mount or ſmall hill, which is (as it were) a little Ile ſevered from the other, where *Monſieur de Monts* his Canon was placed: There is alſo a little Chapell built after the ſauage faſhion. At the foot of which Chapell there is ſuch ſtore of muſſels as is wonderfull, which may be gathered at low water, but they are ſmall: I beleeue that *Monſieur De Monts* people did not forget to chuſe and take the biggeſt, and left there but the ſmall ones to grow and increaſe. As for the exerciſe and occupation of our Frenchmen, during the time of their abode there, we will mention it briefely, hauing firſt conducted backe our ſhips into France. Store of Muſſels.

The Sea and maritime charges in ſuch enterpriſes as that of *Monſieur De Monts*, be ſo great, that he who hath not a good ſtocke and foundation ſhall eaſilie ſinke vnder ſuch a burthen, and for to ſupplie, in ſome ſort, thoſe expences, one is forced to ſuffer and beare infinite diſcommodities, and put himſelfe in danger to bee diſcredited among vnknowen people, and which is worſe, in a land which is vnmanured, and all ouer growen with foreſts. Wherein this action is the more generous, by ſo much as the perill is more euidently dangerous; and notwithſtanding all this, fortune is not left vnattempted, and to treade downe ſo many thornes that ſtop the way. *Monſieur De Monts* his ſhipes returning into France, he remaineth in a deſolate place, with one barke and one boate onely. And though he is promiſed to be ſent for home at the end of the yeere, who may aſſure himſelfe of *Æolus* and *Neptunes* fidelitie, two euill, furious, vnconſtant and vnmercifull Maſters? Behold the eſtate whereunto the ſaid *Monſieur De Monts* reduced himſelfe, hauing had no helpe of the King, as haue had al thoſe voiages that haue beene heeretofore deſcribed (except the late Lord *Marquis de la Roche*) and yet it is he that hath done more than all the reſt, not hauing yet loſt his hold. But in the end I feare he ſhall be conſtrained to giue ouer and forſake all, to the great ſhame and reproch

of the French name, which by this meanes is made ridiculous and a by word to other nations. For (as though one would of set purpose oppose himselfe to the conuersion of these poore Westerly people, and to the setting forward of the glorie of God and the Kings) there be men start vp, full of *Auarice* and *Enuie*: men which would not giue a stroke, or draw their swords for the Kings seruice (as *Monsieur De Poutrincourt* shewed one daie to his Maiesty) men which would not indure the least labour in the world for the honour of God, which doe hinder that any profit be drawen from the very prouince it selfe, to furnish to that which is necessarie to the establishment of such a worke, hauing rather that Englishmen and Hollanders reape the profit thereof than Frenchmen, and seeking to make the name of God vnknowen in those parts of the world. And such men, which haue no feare of God (for if they had any they would be zealous of his name) are heard, are beleeued, and carry things away at their pleasure.

Enuy vpon the priuiledge granted to *Monsieur De Monts* vpon Beuers.

Now let vs prepare and hoise vp sailes. *Monsieur De Poutrincourt* made the voyage into these parts with some men of good sort, not to winter there, but as it were to seeke out his seat, and finde out a land that might like him. Which he hauing done, had no neede to soiorne there any longer. So then the Ships being readie for the returne, he shipped himselfe, and those of his company, in one of them. The meane while the fame was from all sides in these parts, of the wonders made in Ostend, then besieged by their Highnesse of Flanders, alreadie three yeares passed. The voyage was not without stormes and great perils: for amongst others, I will recite two or three which might be placed among miracles, were it not that the Sea-accidents are frequent enough, not that I will, for all that, darken the speciall fauour that God hath alwaies shewed in these voyages.

The returne of *Monsieur De Poutrincourt* into France.

The first perill.

The first is of a gust of winde, which in the middest of

their

their nauigation came by night inſtantlie to ſtrike in the ſailes, with ſuch a violent boiſtrouſneſſe that it ouerturned the ſhip in ſuch maner, that of the one part the keele was on the face of the water, and the ſaile ſwimming vpon it, without any meanes or time to right it, or to looſe the tackles. On the ſudden the ſea is all afire, and the Mariners themſelues, all wet, did ſeeme to bee all compaſſed with flames, ſo furious was the Sea (the Sailers call this fire *Saint Goudrans* fire) and by ill fortune, in this ſudden ſurpriſe, there was not a knife to be found for to cut the cables or the ſaile. The poore ſhip, during this caſualtie, remained ouerturned, caried continually, one while vpon Mountaines of waters, then another while ſuncken downe euen to hell. Briefely, euery one did prepare to drinke, more than his belly full, to all his friends, when a new blaſt of winde came, which rent the ſaile in a thouſand peeces, euer after vnprofitable to any vſe. Happy ſaile! hauing by his ruine ſaued all this people; for if it had beene a new one they had beene caſt away, and neuer newes had beene heard of them. But God doth often trie his people, and bringeth them euen to deaths doore, to the end they may know his powerfull might, and feare him. So the ſhip began to ſtur and riſe againe by little and little: And well was it for them that ſhe was deepe keeled, for if it had beene a fliboate with a flat bottome and broade belly, it had beene quite ouerturned vp ſide downe, but the ballaſt, which remained beneath, did helpe to ſtirre her vpright.

The ſecond was at *Caſquet* (an Ile or rocke in the forme of a Caske, betweene France and England, on which there is no dwelling) being come within three leagues of the ſame, there was ſome iealouſie betweene the Maſters of the ſhip (an euill which oftentimes deſtroieth both men and faire enterpriſes) the one ſaying that they might double well enough the ſaid *Casket*, an other that they could not, and that it behooued to caſt a little from the right courſe for to paſſe vnder the Iland. In this caſe the worſt

The ſecond danger.

was that one knew not the houre of the day, becauſe it was darke by reaſon of miſtes, and by conſequent they knew not if it did ebbe or flow. For if it had beene floud they had eaſily doubled it: but it chanced that it was turning water, and by that meanes the ebbe did hinder it. So that approching the ſaid rocke they ſaw no hope to ſaue themſelues, and that neceſſarily they muſt go ſtrike againſt it. Then euery one began to pray to God, to craue pardon one of another, and (for their laſt comfort) to bewaile one another. Heereupon Captaine *Roſſignol* (whoſe Ship was taken in New France, as we haue ſaid before) drew out a great knife, to kill therewith Captaine *Timothie*, Gouernor of this preſent voyage, ſaying to him, Doeſt thou not content thy ſelfe to haue vndone me, but wilt thou needs yet caſt me heere away? but he was held and kept from doing of that he was about to doe. And in very truth it was in him great folly, yea rather madneſſe, to goe about to kill a man that was going to die, and he (that went to giue the blow) in the ſame perill. In the end as they went to ſtrike vpon the rocke *Monſieur De Poutrincort*, who had alreadie yeelded his ſoule and recommended his family to God, asked of him that was at the top if there were any hope; who told him there was none: Then he bad ſome to helpe him to change the ſailes, which two or three onely did, and already was there no more water but to turne the Ship, when the mercy and fauor of God came to helpe them, & turned the ſhip from the perils wherein they ſaw themſelues. Some had put off their doublets for to ſeeke to ſaue themſelues by climbing vpon the rocke, but the feare was all the harme they had for that time: ſauing that ſome few houres after, being arriued neere to a rocke called *Le nid a L'aigle*, the Eagles neſt, they thought to goe bord it, thinking, in the darkneſſe of the miſt, it had been a Ship, from whence being againe eſcaped they arriued at New hauen, the place from whence they firſt ſet out. The ſaid *Monſieur De Poutrincourt* hauing left his armours and prouiſions

Neceſſitie maketh vs ſeeke to God.

The diuelliſhneſſe of reuengefull deſire.

The third danger.

Their return at New hauen.

uiſions of war in the Ile of *Saint Croix*, in the keeping of the ſaid *Monſieur De Monts*, as a gage and token of the good will he had to returne thither.

But I may yet well ſet downe heere a maruellous danger, from which the ſame veſſell was preſerued, a little after the departing from *Saint Croix*, and this by a bad accident, which God turned to good. For a certaine tipling fellow, being by night ſtealingly come downe to the bottome of the ſhip, for to drinke his belly full, and to fill his bottle with wine, hee found that there was but too much to drinke, and that the ſaid ſhip was alreadie halfe full of water: in ſuch ſort, that the perill was imminent, and they had infinite paines to ſtanch her by pomping. In the end being come about they found a great leake, by the keele, which they ſtopped with all diligence. The fourth perill.

CHAP. VI.

The buildings of the Ile Saint Croix: The French-mens diſcommodities in the ſaid place: Vnknowen Sickneſſes: of their cauſes: of the people that be ſubiect to it: of diets, bad waters, aire, windes, lakes, corruption of woods, ſeaſons, diſpoſition of bodies, of yongue, and old: the Authors aduice vpon the gouernment of health, and cure of the ſaid diſeaſes.

DVring the foreſaid Nauigation, *Monſieur De Monts* his people did worke about the Fort; which hee ſeated at the end of the Iland, oppoſite to the place where he had lodged his Canon. Which was wiſely conſidered, to the end to command the riuer vp & down. But there was an inconuenience, the ſaid Fort did lie towards the North, and without any ſhelter, but of the trees that were on the Ile ſhore, which all about hee commanded to be kept, and not cut downe. And out of the ſame Fort was the Switzers lodging, great and large, and other ſmall lodgings, repreſenting (as it were) a Suburbe. Some- The building at the Ile of S. *Croix*.

had houſed themſelues on the firme land, neere the brook. But within the Fort was *Monſieur De Monts* his lodging, made with very faire & artificiall Carpentrie worke, with the Banner of France vpon the ſame. At another part was the ſtore-houſe, wherin conſiſted the ſafety & life of euerie one, likewiſe made with faire Carpentry worke, and couered with reedes. Right ouer againſt the ſaid ſtore-houſe, were the lodgings and houſes of theſe Gentlemen, *Monſieur D'oruille, Monſieur Champlein, Monſieur Champdorè*, and other men of reckoning. Oppoſite to *Monſieur De Monts* his ſaid lodging, there was a gallerie couered for to exerciſe themſelues, either in play, or for the workmen in time of raine. And betweene the ſaid Fort and the Platforme, where lay the Canon, all was full of gardens, whereunto euerie one exerciſed himſelfe willingly. All Autumne quarter was paſſed on theſe works, and it was well for them to haue lodged themſelues, and to manure the ground of the Iland, before Winter; whileſt that in theſe parts pamphlets were ſet out vnder the name of *Maiſtre Guillaume*, ſtuffed with all ſorts of newes: By the which, amongſt other things, this *Prognoſticator* did ſay, that *Monſieur De Monts* did pull out thornes in *Canada*: and all well conſidered, it may well be termed the pulling out of thornes, to take in hand ſuch enterpriſes, full of toiles and continuall perils, with cares, vexations, and diſcommodities. But vertue and courage that ouercommeth all theſe things, makes thoſe thornes to be but Gilliflowers and Roſes, to them that reſolue themſelues in theſe heroicall actions, to make themſelues praiſe-worthy and famous in the memorie of men, deſpiſing the vaine pleaſures of delicate and effeminated men, good for nothing but to coffer themſelues in a chamber.

Three diſcõmodities in wiſitering at S. Croix.

The moſt vrgent things being done, and hoarie ſnowie father being come, that is to ſay, Winter, then they were forced to keepe within doores, and to liue euery one at his owne home: during which time, our men had three ſpe-

ciall

ciall diſcommodities in this Hand, *videlicet*, want of wood, (for that which was in the ſaid Ile, was ſpent in buildings) lacke of freſh water, and the continuall watch, made by night, fearing ſome ſurpriſe from the Sauages, that had lodged themſelues at the foot of the ſaid Iland, or ſome other enemie. For the malediction and rage of many Chriſtians is ſuch, that one muſt take heed of them much more than of Infidels. A thing which grieueth me to ſpeak: would to God I were a liar in this reſpect, and that I had no cauſe to ſpeake it! When they had need of water or wood, they were conſtrained to croſſe ouer the riuer, which is thrice as broad of euery ſide, as the riuer of *Seine*. It was a thing painfull and tedious, in ſuch ſort that it was needfull to keepe the boat a whole day, before one might get thoſe neceſſaries. In the meane while the cold and ſnowes came vpon them, and the Ice ſo ſtrong, that the Sider was frozen in the veſſels, and euery one his meaſure was giuen him out by waight. As for wine it was diſtributed but at certaine daies of the weeke. Many idle ſluggiſh companions dranke ſnow-water, not willing to take the paines to croſſe the riuer. Briefly, the vnknowen ſickneſſes like to thoſe deſcribed vnto vs by *Iames Quartier*, in his relation, aſſailed vs. For remedies there was none to be found. In the meane while the poore ſicke creatures did languiſh, pining away by little and little, for want of ſweet meats, as milke or ſpoon-meat for to ſuſtain their ſtomacks, which could not receaue the hard meats, by reaſon of let, proceeding from a rotten fleſh, which grew and ouer-abounded within their mouths: And when one thought to root it out, it did grow againe in one nights ſpace more abundantly than before. As for the tree called *Annedda*, mentioned by the ſaid *Quartier*, the Sauages of theſe lands know it not. So that it was moſt pitifull to behold euery one, very few excepted, in this miſerie, and the miſerable ſicke folkes to die, as it were full of life, without any poſſibilitie to be ſuccoured. There died of

Wickedneſſe of manie Chriſtians.

The riuer of Roan.

Vnknowen Sickneſſes.

The number of the dead and ſicke. Dangerous moneths.

of this ſickneſſe 36, and 36 or 40 more, that were ſtricken with it, recouered themſelues by the helpe of the Spring, aſſoone as the comfortable ſeaſon appeared. But the deadly ſeaſon for that ſickneſſe is in the end of Ianuarie, the moneths of February and March, wherein moſt commonly the ſicke doe die, euery one at his turne, according to the time they haue begun to be ſicke: in ſuch ſort, that hee which began to bee ill in Februarie and March, may eſcape, but hee that ſhall ouer-haſte himſelfe, and betake him to his bed in December and Ianuarie, hee is in danger to die in Februarie, March, or the beginning of Aprill, which time being paſſed, he is in good hope, and as it were aſſured of his ſafetie. Notwithſtanding ſome haue felt ſome touch thereof, hauing beene ſharply handled with it.

Monſieur De monts being returned into France, did conſult with our Doctors of Phyſicke vpon the ſickneſſe, which (in my opinion) they found very new & vnknown, for I doe not ſee, that when we went away, our Pothecarie was charged with any order for the cure thereof: and notwithſtanding it ſeemeth that *Hippocrates* hath had knowledge of it, or at leaſt of ſome that was very like to it. For in the Booke *De internis affect.* he ſpeaketh of a certaine maladie, where the belly, and afterward the ſpleene doe ſwell and harden it ſelfe, and feele grieuous and ſharpe gripes; the skinne becommeth blacke and pale, drawing towards the colour of a greene Pomgranet: the eares and gums doe render and yeeld a bad ſent, the ſaid gums diſioining themſelues from the teeth: the legs full of bliſters: the limbes are weakned, &c.

Hippocrates.

Northerly people ſubiect to the land diſeaſe of New France.

But ſpecially the Northerly people, are more ſubiect to it than other more Southerly nations. Witneſſe the Hollanders, Frizeland men, and other thereabout, amongſt whom the ſaid Hollanders doe write in their nauigations, that going to the Eaſt Indies, many of them were taken with the ſame diſeaſe, being vpon the coaſt of Guinie: a

dangerous coaſt, bearing a peſtiferous aire a hundred leagues farre in the ſea. And the ſame (I meane the Hollanders) being, in the yeere 1606, gone vpon the coaſt of Spaine, to keepe the ſame coaſt, and to annoy the Spaniſh Nauie, were conſtrained to with-draw themſelues, by reaſon of this diſeaſe, hauing caſt into the ſea two and twentie of their dead. And if one will heare the witneſſe of *Olaus magnus*, writing of the Northerly Nations, of which part himſelfe was, let him hearken to his report, which is this: *There is* (ſaith he) *yet an other martiall ſickneſſe* (that is, a ſickneſſe that afflicteth them which follow the warres) *which torment eth and afflicteth them that are beſieged, ſuch whoſe limbes thickned by a certaine fleſhy heauineſſe, and by a corrupted bloud, which is betweene the fleſh and the skinne, dilating it ſelfe like wax: they ſinke with the leaſt impreſſion made on them with the finger; and diſioineth the teeth as ready to fall out: changeth the white colour of the skinne into blew: and cauſeth a benumming, with a diſtaſte to take Phyſicke, and that diſeaſe is called in the vulgar tongue of the countrey Sorbut, in Greeke ναχξία, peraduenture becauſe of this putrifying ſoftneſſe, which is vnder the skinne, which ſeemeth to proceede of indigeſting and ſalt meats, and to be continued by the cold exhalation of the walles. But it ſhall not haue ſo much force where the houſes are inward wainſcotted with boords. If it continue longer, it muſt be driuen out by taking euery day wormwood, as one expelleth out the roote of the ſtone, by a decoction of ſtale Beere drunke with butter.* The ſame Author doth yet ſay in an other place, a thing much to be noted: *In the beginning* (ſaith he) *they ſuſtaine the ſiege with force, but in the end, the Souldier being by continuance weakned, they take away the prouiſions from the inuaders, by artificiall meanes, ſubtilties and ambuſhments, ſpecially the ſheepe, which they carry away, and make them to graſe in graſſie places of their houſes, for feare that through want of freſh meats they fall into the lothſomeſt ſickneſſe of all ſickneſſes, called in the country language, Sorbut,*

Olaus magnus, Lib. 16. cap. 51.

Euill diſpoſition of the body corrupteth the meates.

A medicine for the ſtone.

It is in the 9. booke, ca. 38.

This is to be noted.

Sorbut, or Scorvie.

Sorbut, that is to say, a wounded ſtomacke, dried by cruell torments, and long anguiſhes: for the cold and indigeſting meats, greedily taken, ſeeme to be the true cauſe of this ſickneſſe.

I haue delighted my ſelfe to recite heere the very words of this Author, becauſe he ſpeaketh thereof as being skilfull, and ſetteth foorth ſufficiently enough the land diſeaſe of New France, ſauing that he maketh no mention of the ſtiffening of the hammes, nor of a ſuperfluous fleſh which groweth and aboundeth within the mouth, and that if one thinke to take it away, it increaſeth ſtill; but well ſpeaketh he of the bad ſtomacke. For *Monſieur De Poutrincourt* made a Negroe to be opened, that died of that ſickneſſe in our voyage, who was found to haue the inward parts very ſound, except the ſtomacke, that had wrinckles, as though they were vlcered.

The opening of a dead bodie.

Cauſes of the ſaid diſeaſe.

And as for the cauſe proceeding from ſalt meats, it is verie true, there are many other cauſes concurring, which feed and entertaine this ſickneſſe: Amongſt which I will place in generall the bad food, comprehending with it the drinks; then the vice of the aire of the countrey, and after the euill diſpoſition of the bodie: leauing the Phyſicians to ſift it out more curiouſly. Whereunto *Hippocrates* ſaith, that the Phyſicion ought alſo carefully to take heed, in conſidering the ſeaſons, the windes, the aſpects of the Sunne, the warers, the land it ſelfe, the nature and ſituation of it, the nature of men, their maner of liuing and exerciſe.

In the beginning of the book *De aere, aquis, & loc.*

What foode cauſeth the land diſeaſe.

As for the food, this ſickneſſe is cauſed by cold meats, without iuice, groſſe and corrupted. One muſt then take heed of ſalt meats, ſmokie, muſtie, raw, and of an euill ſent, likewiſe of dried fiſhes, as New-found land fiſh, and ſhinking Raies: Briefly, from all melancholy meates, which are of hard digeſting, are eaſily corrupted, and breed a groſſe and melancholie bloud. I would not (for all that) be ſo ſcrupulous as the Phyſicians, which do put in the number of groſſe and melancholie meates, Beeues-

fleſh,

fleſh, Beares, wilde Bores and Hogges fleſh (they might as well adde vnto them Beuers fleſh, which notwithſtanding we haue found very good) as they do amongſt fiſhes the Tons, Dolphins, & all thoſe that carie lard: among the birds, the Hernes, Duckes, and all other water birds: for in being an ouer curious obſeruator of theſe things, one might fall into the danger of ſtaruing, and to die for hunger. They place yet among the meats that are to be ſhunned, bisket, beanes and pulſe, the often vſing of milke, cheeſe: the groſſe and harſh wine, and that which is too ſmall, white wine, and the vſe of vineger: Beere which is not well ſodden, nor well ſcummed, and that hath not hoppes enow. Alſo waters that runne thorow rotten wood, and thoſe of lakes and bogges, ſtill and corrupted waters, ſuch as is much in Holland and Frizeland, where is obſerued that they of Amſterdam are more ſubiect to paulſies and ſtifning of ſinewes, than they of Roterdam, for the abouesaid cauſe of ſtill and ſleepie waters: which beſides doe ingender dropſies, dyſenteries, fluxes, quarten agues, and burning feuers, ſwellings, vlcers of the lights, ſhortneſſe of breath, ruptures in children, ſwelling in the veines, ſores in the legges: finally, they wholly belong to the diſeaſe whereof we ſpeake, being drawen by the ſpleene, where they leaue all their corruption. Bad waters

Sometimes this ſickneſſe doth alſo come by a vice, which is euen in waters of running fountaines, as if they be among, or neere bogges, or if they iſſue from a muddie ground, or from a place that hath not the Suns aſpect. So *Pliny* reciteth that in the voiage which the prince *Cæſar Germanicus* made into Germany, hauing giuen order to his armie to paſſe the riuer of Rhine, to the end to get ſtill forward in the countrie, he did ſet his campe on the ſea ſhore, vpon the coaſt of Frizeland, in a place where was but one onely fountaine of freſh water to be found, which notwithſtanding was ſo pernicious, that all they that dranke of it loſt their teeth in leſſe than two yeeres *Plin. li. 25. c. 3.*

ſpace, and had their knees ſo weake and diſiointed, that they could not beare themſelues. Which is verily the ſickneſſe whereof we ſpeake, which the Phyſicians doe call *Stomaccacè*, that is to ſay, mouthes ſore, and *Scelotyrbé*, which is as much to ſay, as the ſhaking of thighs and legs. And it was not poſſible to finde any remedie, but by the meanes of an hearbe called *Britannica*, or Scuruie-graſſe, which beſides is very good for the ſinewes, againſt the ſores and accidents in the mouth: againſt the Squinancie, and againſt the biting of ſerpents. It hath long leaues, drawing in colour to a dark greene, and produceth a black roote, from which liquor is drawen, as well as from the leaf. *Strabo* ſaith, that the like caſe hapned to the army that *Ælius Gallus* brought into Arabia, by the commiſſion of *Auguſtus* the Emperor. And the like alſo chanced to king *S. Lewes* his armie in Egypt, as the Lord *de Ioinuille* reporteth. Other effects of bad waters are ſeene neere vnto vs, to wit, in Sauoy, where the women (more than men, becauſe they are of a colder conſtitution) haue commonly ſwellings in their throats, as bigge as bottels.

Stomaccacè.
Scelotyrbè.
Britannica, an herbe.
Strabo.
Monſieur de Ioinuille.
The *Goitres* of Sauoye.

Next to waters, the aire is alſo one of the fathers and ingenderers of this ſicknes, in boggy and watriſh places, and oppoſit to the South, which is moſt often rainy. But there is yet in New France another bad quality of the aire, by reaſon of lakes that be thicke there, and of the great rottennes in the woods, whoſe odour the bodies hauing drawen vp, during the raines of Autumne and winter, eaſily are ingendred the corruptions of the mouth, and ſwelling in the legges before ſpoken, and a cold entreth vnſenſibly into it, which benummeth the limbes, ſtifneth the ſinewes, conſtraineth to creepe with cruches, and in the end to keepe the bed.

What aire is againſt health.

And for as much as the windes doe participate with the aire, yea are an aire running with a more vehement force than ordinary, and in this quality haue great power ouer the health and ſickeneſſes of men, we will ſpeake ſome

Windes.

thing

thing of it, not (for all that) straying our selues from the sequell of our historie.

What windes be healthfull and vnhealthfull.

The Easterly winde, called by the Latins *Subsolanus*, is held for the healthfullest of all, and for that cause, wise builders giue aduice to set their buildings towards the aspect of the East. The opposit to it, is the winde called *Fauorinus*, or *Zephirus*, which our Sea-men doe name West, which in these parts is milde & fructifying. The Southern winde (called *Auster* by the Latines) is in *Affrica* hot and drie: But in crossing the *Mediterranian* sea, it gathereth a great moistnes, which maketh it stormy and putrifying in *Prouence* and *Languedoc*. The opposite to it is the Northern winde, otherwise called *Boreas*, *Bize*, *Tramontane*, which is colde and drie, chaseth the cloudes and sweepeth the airie region. It is taken for the holsommest next to the East winde. But these qualities of the winde, found and noted in these parts, make not one generall rule thorow ouer all the earth. For the North-winde beyond the Equinoctiall line is not colde as in these parts, nor the South-winde hot, because that by a long crossing, they borrow the qualities of the regions thorow which they passe: besides that the South-winde at his first issue is cooling, according to the report of those that haue trauelled in *Affrica*. In like maner there be regions in *Perou* (as in *Lima* and the plaines) where the North-winde is vnholsome and noysome. And thorow all that coast, which is aboue 500. leagues in length, they take the South-winde for a sound and fresh cooling winde, and which more is, most milde and pleasant: yea also that it doth neuer raine by it (according to that which *Ioseph Acosta* writeth of it) cleane contrary to that we see in this our part of *Europe*. And in Spaine the East-winde, which we haue said to be sound, the same *Acosta* saith, that it is noisome and vnsound. The winde called *Circius*, which is the North-west, is so stormie and boistrous in the Westerly shores of *Norwege*, that if there be any which vndertaketh any voyage that way,

The windes haue not one and the selfe same qualitie in all places.

Lib. 3 cap. 3.

when that winde bloweth, he muſt make account to be loſt and caſt away: And this winde is ſo colde in that region, that it ſuffereth not any tree, ſmall or great to grow there: So that for want of wood they muſt ſerue thēſelues with the bones of great fiſhes, to ſeeth or roſt their meats, which diſcommodity is not in theſe parts. In like ſort we haue had experience in New France that the North-winds are not for health: And the North-eaſt (which are the colde, ſtrong, ſharpe and ſtormy *Aquilons*) yet worſe: which our ſicke folkes, and they that had wintred there the former yeare, did greatly feare, becauſe that likely, ſome of them drooped away, when that winde blew, for indeed they had ſome ſenſible feeling of this winde: As we ſee thoſe that bee ſubiect to ruptures endure great pangs when that the South-winde doth blow: And as we ſee the very beaſts to prognoſticate by ſome ſignes the change of weather. This noiſome qualitie of winde proceedeth (in my iudgement) from the nature of the countrie thorow which it paſſeth, which (as we haue ſaid) is full of lakes, and thoſe very great, which be (as it were) ſtanding and ſtill waters. Whereto I adde the exhalation of the rottenneſſe of woods, that this winde bringeth, and that in ſo much greater quantitie, as the North-weſt part is great, large and ſpacious.

Olaus magnus Lib. 1. Cap. 10.

Sicke folkes and beaſts doe feele the winde and weather a-comming.

Seaſons.

The ſeaſons are alſo to be marked in this diſeaſe, which I haue not ſeene nor heard of, that it beginnes to work, neither in the ſpring time, Summer nor Autumne, vnleſſe it be at the end of it, but in Winter. And the cauſe thereof is, that as the growing heat of the Spring, maketh the humors cloſed vp in the winter to diſperſe themſelues to the extremities of the body, and ſo cleareth it from melancholy, and from the noiſome humors that haue beene gathered in Winter: ſo the Autumne, as the Winter approcheth, draweth them inward, and doth nouriſh this melancholie and blacke humor, which doth abound ſpecially in this ſeaſon, and the Winter being come ſheweth foorth his effects

fects at the costs and griefe of the poore patients. *Galen* yeldeth a reason for the same, saying that the humors of the bodie, hauing beene parched by the burning of the Summer, that which may rest of it, after the heat is expulsed, becommeth foorthwith colde and drie: That is to say, colde by the priuation of the heat, and drie in as much as in the drying of these humors, all the moistnesse that was therein hath been consumed. And thereby it commeth that sickenesses are bred in this season, and the farther one goeth, the weaker nature is, and the vntemperate coldnesse of the aire being entred into a bodie alreadie thereto disposed, doth handle it (as it were) at a becke and at will, without pitie.

Galen. Com. 35. lib. 1. de nat. hum.

I would adde willingly to all the foresaid causes the bad foode of the sea, which in a long voiage brings much corruption in mans bodie. For one must of necessity, after foure or fiue daies, liue of salt meate, or to bring sheepe aliue, and store of poultry; but this is but for Masters and Commanders in ships: and we had none in our voyage but for to reserue and multiplie in the land whither we did go. The mariners then and passengers doe suffer discommoditie as well in the bread, as in meat and drinke, the biskit becommeth dampish and rotten, the fishes that are giuen them alike, and the waters stincking; they which carie sweet meates, be it flesh or fruits, and that vse good bread, good wine and good brothes, do easily auoide those sicknesses; and I durst (in some sort) be answerable vnto them for their healthes, vnlesse they be very vnhealthfull by nature. And when I consider that this disease is as well taken in Holland, Frizeland, in Spaine and in *Guinie*, as in *Canada*, I am brought to beleeue that the chiefe cause thereof is in that which I haue said, and not peculiar nor particular to New France.

Bad foode and discommodities of the Sea.

After all these causes and considerations, it is good in euery place to haue a wel disposed body, for to be in health and liue long. For those which naturally gather colde and grosse

Disposition of bodie.

groſſe humors, and haue the maſſe of their bodie pory. Item they that be ſubiect to the oppilations of the ſpleene, and they that vſe not a ſturring life, but ſitting and without frequent motion, are more apt and ſubiect to theſe ſickneſſes. Therefore a Phyſitian might ſay that a ſtudent is not fit for that Countrie, that is to ſay, he ſhall not liue there in health: nor thoſe which ouertoile in labors, nor melancholy people, men which haue drowſie dreaming ſpirits, nor thoſe that be often viſited with agues, and ſuch other ſort of people. Which I might eaſily beleeue, becauſe that theſe things doe heape much melancholy, cold and ſuperfluous humors. Notwithſtanding I haue tried the contrarie, both by my ſelfe and by others, againſt the opinion of ſome of ours, yea of *Sagamos Memberton* himſelfe, which plaieth the Soothſaier among the Sauages, who (arriuing in that countrie) ſaid that I ſhould neuer returne into France, nor *Monſieur Boullet* (ſometimes captaine of *Monſieur De Poutrincourt* his regiment) who for the moſt part of the time hath had agues there (but he did fare wel.) And they themſelues did aduiſe our labourers to take but ſmall labour in their worke (which counſell they could very well obſerue). For I may ſay (and that truely) that I neuer made ſo much bodily worke, for the pleaſure that I did take in dreſſing and tilling my gardens, to incloſe and hedge them, againſt the gluttony of the hogges, to make knots, to draw out allies, to build arbours, to ſowe wheat, rie, barly, oates, beanes, peaſe, garden hearbs, and to water them; ſo much deſire had I to know the goodneſſe of the ground by my owne experience. So that Summers daies were vnto me too ſhort, and very often did I worke by Moone light. Concerning the labour of the minde, I tooke a reaſonable part of it; for at night, euery one being retired, among the pratings, noiſes, and hurliburlies, I was ſhut vp in my ſtudie, reading or writing of ſome thing. Yea I will not be aſhamed to ſpeake, that being requeſted by *Monſieur De Poutrincourt*, our Commander, to beſtow

Sagamos is a Sauage word which Signifieth a Lord, a ruler, or a Captaine.

The author his exerciſe in New France.

The labour of the minde.

ſome

some houres of my industrie, in giuing Christian instructions to our small company, for not to liue like beasts, and for to giue to the Sauages an example of our maner of life, I haue done it, according to the necessitie, and being thereof requested, euery Sunday, and sometimes extraordinarilie, almost during all the time we haue beene there; And well was it for me that I had brought my Bible, and some bookes vnawares: for otherwise it had beene very difficult for me, and had beene cause to excuse me of that worke. It hath not beene without fruit, many witnessing vnto me that they had neuer heard so much good talke of God, not knowing before, any principle of that which belongeth to Christian doctrine: And such is the state wherin liue the most part of Christendome. And if there were any edifying of one part, there was backbiting on the other, by reason, that vsing a French liberty, I willingly spake the truth. Whereupon I remember the saying of the Prophet *Amos*, *They haue hated* (saith he) *him that reproued them in the gate, and haue had in abomination him that spake in integrity*. But in the end we became all good friends; And amongst these things God gaue me alwaies a sound and a perfect health, alwaies a good taste, alwaies mery and nimble, sauing that hauing once laien in the woods, neere to a brooke in snowey weather, I was touched with a Crampe or *Sciatika* in my thigh a fortnights space, not loosing my appetite nor stomacke for the same; for indeed I tooke delight in that which I did, desiring to confine there my life, if it would please God to blesse the voyages.

The pietie of the Author of this Historie.

Amos. 5. verse. 10.

I should be ouer tedious, if I would set downe heere the disposition of all persons, and to speake concerning children that they are more subiect to this sickneesse then others, for that they haue very often vlcers in the mouth and gummes, because of the thin substance that abound in their bodies: and also that they gather many crude humours by their disorder of liuing, and by the quantity of

Of Children.

fruits they eate, being neuer filled with it, by which meanes they gather great quantity of wateriſh bloud, and the ſpleene being ſtopped cannot ſoake vp thoſe moiſtures.

Of aged folkes.

And as for old folkes that haue their heat weakened, and cannot reſiſt the ſicknes, being filled with crudities, and with a cold and moiſt temperature, which is the qualitie proper to ſtirre vp and nouriſh it: I will not take the Phyſitians office in hand, fearing the cenſuring rod: and notwithſtanding (with their leaue) not touching with their orders and receits of *Agaric*, *aloes*, *rubarbe*, and other ingrediens, I will write heere that which I thinke more ready at hand for the poore people, which haue not the abilitie and meanes to ſend to *Alexandria*, as well for the preſeruation of their health, as for the remedie of this ſickneſſe.

Aduice for the ſickneſſes of New France.

It is a certaine axiome that a contrary muſt be healed by his contrarie. This ſickneſſe proceeding from an indigeſtion of rude, groſſe, cold and melancholie meates, which offend the ſtomacke, I thinke it good (ſubmitting my ſelfe to better Iudgement and aduice) to accompany them with good ſawces, be it of butter, oyle, or fat, all well ſpiced, to correct as well the quality of the meate, as of the bodie inwardly waxen colde. Let this be ſaid for rude and groſſe meates, as beanes, peaſe, and fiſh: for he that ſhall eat good capons, [illegible]idges, good duckes and good rabets, he may be aſſured of his health, or elſe his body is of a very bad conſtitution. We haue had ſome ſicke that haue (as it were) raiſed vp from death to life: for hauing eaten twice or thrice of a coolice made of a cocke, good wine taken according to the neceſſity of nature, is a ſouereigne preſeruatiue for all ſickneſſes, and particularily for this. Maſter *Macquin* and Maſter *Georges*, worſhipfull Marchants of Rochel, as aſſociates to *Monſieur De Monts*, did furniſh vs with 45. toones of wine, which did vs very much good. And our ſicke folkes themſelues, hauing their mouthes ſpoiled, and not being able to eat, haue neuer loſt the taſt of wine, which they tooke with a pipe. The ſame

Good Wine.

hath

hath preſerued many of them from death. The yong buds of hearbs in the Spring time be alſo very ſoueraigne. And beſides that reaſon requireth to beleeue it, I haue tried it, being my ſelfe gone many times to gather ſome for our ſicke people, before that thoſe of our garden might be v-ſed, which reſtored them to their taſte againe, and com-forted their weake ſtomacks. Hearbs in the ſpring time.

And as for that which concerneth the exterior parts of the body, we haue found great good in wearing woodden pantaphles, or patins with our ſhooes, for to auoide the moiſtneſſe. The houſes neede no opening, nor windowes on the Northweſt ſide, being a winde very dangerous: but rather on the Eaſt ſide, or the South. It is very good to haue good bedding (& it was good for me to haue caried things neceſſary to this purpoſe) and aboue all to keepe himſelfe neat. I would like well the vſe of Stooues, ſuch as they haue in Germany, by meanes whereof they feele no Win-ter, being at home, but as much as they pleaſe. Yea they haue of them, in many places, in their gardens, which doe ſo temper the coldneſſe of winter, that in this rough and ſharpe ſeaſon, there one may ſee Orenge-trees, Limon-trees, Figge-trees, Pomgranet-trees, and all ſuch ſorts of trees, bring foorth fruit as good as in Prouence. Which is ſo much the more eaſie to doe in this new land, for that it is all couered ouer with woods, (except when one comes in the *Armonchiquois* countrie, a hundred leagues further of then Port Royall) And in making of winter a ſommer one ſhall diſcouer the land: Which not hauing any more thoſe great obſtacles, that hinder the Sunne to court her, and from warming it with his heat, without doubt it will be-come very temperate, and yeeld a moſt milde aire: and well agreeing with our humour, not hauing there, euen at this time, neither colde nor heat that is exceſſiue. Stooues. Stooues in gardens. The countrie of the Ar-mouchiquois 100. leagues diſtant from Port Royall.

The Sauages that know not Germany, nor the cuſtomes thereof, doe teach vs the ſame leſſon, which being ſubiect to thoſe ſickneſſes (as we haue ſeene in the voiage of *Iames*

Quartier) vſe ſweatings often, as it were euery moneth, and by this meanes they preſerue themſelues, driuing out by ſweate all the colde and euell humors they might haue gathered. But one ſingular preſeruatiue againſt this perfidious ſickneſſe, which commeth ſo ſtealingly, and which hauing once lodged it ſelfe within vs, will not be put out, is to follow the counſell of him that is wiſe amongſt the wiſe, who hauing conſidered all the afflictions that man giue to himſelfe during his life, hath found nothing better then *to reioice himſelfe, and doe good, and to take pleaſure in his owne workes*. They that haue done ſo, in our company, haue found themſelues well by it: contrawiſe ſome alwaies grudging, repining, neuer content, idle, haue beene found out by the ſame diſeaſe. True it is, that for to inioy mirth it is good to haue the ſweetneſſe of freſh meates, fleſhes, fiſhes, milke, butter, oyles, fruits, and ſuch like, which we had not at will (I meane the common ſort: for alwaies ſome one, or other of the company did furniſh *Monſieur De Poutrincourt* his table with wilde foule, veniſon or freſh fiſh) And if we had had halfe a doſen kyne, I beleeue that no body had died there.

The Sweatings of the Sauages.

Eccleſi. 3. verſe. 12. and 22.

Meanes of mirth.

It reſteth a preſeruatiue, neceſſarie for the accompliſhment of mirth, and to the end one may take pleaſure on the worke of his hands, is euery one to haue the honeſt company of his lawfull wife: for without that, the cheare is neuer perfect; ones minde is alwaies vpon that which one loues and deſireth; there is ſtill ſome ſorrow, the bodie becomes full of ill humours, and ſo the ſickeneſſe doth breede.

Neceſſitie of hauing women into the country.

And for the laſt and ſoueraigne remedie, I ſend backe the patient to the tree of life (for ſo one may well qualifie it) which *Iames Quartier* doth call *Anneda*, yet vnknowen in the coaſt of Port Royall, vnleſſe it bee, peraduenture the *Saſafras*, whereof there is quantitie in certaine places. And it is an aſſured thing, that the ſaid tree is very excellent. But *Monſieur Champlain*, who is now in the great ri-

Tree of life.

Saſafras.

uer

uer of *Canada*, passing his winter, in the same part where the said *Quartier* did winter, hath charge to finde it out, and to make prouision thereof.

Monsieur Champlein is now this present yeare 1609. in *Canada*.

CHAP. VII.

The discouery of new Lands by Monsieur De Monts: *fabulous tales and reports of the riuer and fained towne of Norombega: The refuting of the authors that haue written thereof: Fish bankes in New found land: Kinibeki: Chouacoet: Mallebarre: Armouchiquois: The death of a French man killed: Mortality of Englishmen in Virginia.*

THe rough season being passed, *Monsieur De Monts* wearied with his badde dwelling at Saint *Croix*, determined to seeke out another Port in a warmer countrie, and more to the South: And to that end made a Pinnesse to be armed and furnished with victuals, to follow the coast, and discouering new countries, to seeke out some happier Port in a more temperate aire. And because that in seeking, one cannot set forward so much as when in full sailes one goeth in open sea, and that finding out baies and gulfes, lying betweene two lands, one must put in, because that there one may assoone finde that which is sought for, as elsewhere, he made in this voyage but about six score leagues, as wee will tell you now. From Saint *Croix* to 60. leagues forward, the coast lieth East and West: at the end of which 60. leagues, is the riuer called by the Sauages *Kinibeki*. From which place to *Malebarre* it lieth North and South, and there is yet from one to the other 60. leagues, in right line, not following the baies. So farre stretcheth *Monsieur De Monts* his voyage, wherein he had for Pilot in his vessell, *Monsieur De Champdore*. In all this coast so farre as *Kinibeki* there is many places where shippes may be harbored amongst the

Monsieur De Monts his voiage for the discouery of new Lands.

" *Kinibeki* 60.
" leagues from
" Saint *Croix*.
"
"
"
"

" Ilands, but the people there is not so frequent as is be-
" yond that: And there is no remarkable thing (at least that
" may be seene in the outside of the lands) but a riuer, where-
" of many haue written fables one after another, like to
" those that they (who grounding themselues vpon *Hannos*
Plin. lib. 3. cap. 8. " his Commentaries, a Carthaginian captain) haue fained of
" Townes built by him in great number vpon the coasts of
" Africa, which is watered with the Ocean sea, for that hee
" plaied an heroycall part in sailing so farre as the Iles of
" *Cap Vert*, where long time since no body hath beene, the
" Nauigation not being so secure then, vpon that great sea,
" as it is at this day by the benefit of the Compasse.

Therefore without alleaging that, which the first writers (Spaniards and Portingals) haue said, I will recite that which is in the last booke, intituled, *The vniuersall Historie of the West Indies*, Printed at *Douay* the last yeere 1607. in the place where he speaketh of *Norombega*: For in reporting this, I shall haue also said that which the first haue written, from whom they haue had it.

Fabulous tales of the riuer Norombega.

" Moreouer, towards the North (saith the Author, after
" he had spoken of *Virginia*) is *Norombega*, which is known
" well enough by reason of a faire towne, and a great riuer,
" though it is not found from whence it hath his name: for
" the Barbarians doe call it *Agguncia*: At the mouth of this
" riuer there is an Iland very fit for fishing. The region that
" goeth along the sea, doth abound in fish, and towards
" New France there is great number of wilde beasts, and is
" verie commodious for hunting; the Inhabitants doe liue
" in the same maner as they of New France. If this beautifull
" Towne hath euer beene in nature, I would faine know
" who hath pulled it downe; For there is but Cabanes here
" and there made with pearkes, and couered with barkes of
" trees, or with skinnes, and both the riuer and the place
Pemtegoet. " inhabited, is called *Pemptegoet*, and not *Agguncia*. The
" riuer (sauing the tide) is scarce as the riuer of *Oyse*. And
" there can be no great riuer on that coast, because there are

hot lands sufficient to produce them, by reason of the great riuer of *Canada*, which runneth like this coast, and is not foure-score leagues distant from that place in crossing the lands, which from else-where receiued manie riuers falling from those partes which are towards *Norombega*: At the entrie whereof, it is so farre from hauing but one Iland, that rather the number thereof is almost infinite, for as much as this riuer enlarging it selfe like the Greeke *Lambda* Λ, the mouth whereof is all full of Iles, whereof there is one of them lying very farre off (and the formost) in the sea, which is high and markable aboue the others.

But some will say that I æquiuocate in the situation of *Norombega*, and that it is not placed where I take it. To this I answer, that the author, whose words I haue a little before alleaged, is in this my sufficient warrant, who in his Geographicall Mappe, hath placed in the mouth of this riuer in the 44. degree, and his supposed towne in the 45. wherein we differ but in one degree, which is a smal matter. For the riuer that I meane is in the 45. degree; and as for any towne, there is none. Now of necessitie it must be this riuer, because that the same being passed, and that of *Kinibeki*, (which is in the same height) there is no other riuer forward, whereof account should be made, tell one come to *Virginia*. I say furthermore, that seeing the Barbarians of *Norombega* doe liue as they of New France, and haue abundance of hunting, it must be, that their prouince be seated in our New France: For fiftie leagues farther to the Southwest there is no great game, because the woods are thinner there, and the inhabitants setled, and in greater number then in *Norombega*.

Obiection. Answer.

True it is that a sea Captaine, named *Iohn Alfonse*, of *Xaintonge*, in the relation of his aduenturous voiages, hath written, that, hauing passed Saint *Iohns* Iland (which I take for the same that I haue called heeretofore the Ile of *Bacallos*) the coast turneth to the West, and West Southwest,

An other Fabulous report of the Riuer of Norombega.

Note this well.

" west, as far as the riuer of *Norombergue*, newly discouered
" (saith he) by the Portugais and Spaniards, which is in 30.
" degrees: adding that this riuer hath, at the entrie thereof
" many Iles, bankes, and rockes, and that fifteene or twenty
" leagues within it, is built a great towne, where the people
" be small and blackish, like them of the Indies, and are clo-
" thed with skinnes, whereof they haue abundance of all
" sorts. Item, that the bank of New found land endeth there:
" and that, that riuer being passed, the coast turneth to the
" West, and West Northwest, aboue 250. leagues towards a
" countrie where there is both townes and castels. But I see
" very little or no truth at all, in all the discourses of this
man: and well may he call his voiages aduenturous, not for him, who was neuer in the hundreth part of the places he describeth (at least it is easie so to thinke) but for those that will follow the waies which he willeth mariners to follow. For if the said riuer of *Norombega* be in thirtie degrees, it must needs be in *Florida*, which is the contrarie to all them that euer haue written of it, and to the verie truth it selfe.

The great Bancke of Newfound-land.

Banquereau.
Banc Iacquet.

Concerning that which hee saith of the banke of Newfound land, it endeth (by the report of mariners, about the Ile of *Sablon*, or Sande) about *Cap Breton*. True it is, that there is some other bankes, that be called *Le banquereau*, and *Le banc Iacquet*, but they are but fiue or six, or ten leagues, and are diuided from the great banke of New found land. And touching the men in the land of *Norombega*, they are of faire and high stature. And to say, that this riuer being passed, the coast lieth West, and West Northwest, that hath no likelihood. For from *Cap Breton*, so farre as the point of *Florida*, that lieth ouer against the Ile *De Cuba*, there is not any coast standing West Northwest, onely there is in the parts ioyning vpon the true riuer called *Norombega*, some fiftie leagues coast, that standeth East and West. Finally, of all that which the said *Iohn Alfonse* doth report, I receaue but that which he saith that

this

this riuer, whereof wee ſpeake, hath at the comming in many Ilands, banks and rocks.

The riuer of *Norombega* being paſſed, *Monſieur De Monts* went ſtill coaſting, vntill hee came to *Kinibeki*, where a riuer is, that may ſhorten the way to goe to the great riuer of *Canada*. There is a number of Sauages Cabaned there, and the land beginneth there to be better peopled. From *Kinibeki* going farther, one findeth the baie of *Marchin*, named by the Captaine his name that commandeth therein. This *Marchin* was killed the yeere that we parted from New France 1607. Farther is an other baie called *Chouakoet*, where (in regard of the former countries) is a great number of people: For there they till the ground, and the region beginneth to be more temperate, and for proofe of this, there is in this land ſtore of Vines. Yea euen there be Ilands full of it, (which be more ſubiect to the iniuries of the winde & cold) as we ſhall ſaie heereafter. There is betweene *Chouakoet* and *Malebarre* many baies and Iles, and the coaſt is ſandie, with ſhallow ground, drawing neere to the ſaid *Malebarre*, ſo that ſcarce one may land there with barkes.

« *Kinibeki*.

The bay of *Marchin*.

1607.

Chouakoet.

The ground manured.

Vines.

Malebarre.

The people that be from *Saint Iohns* riuer to *Kinibeki* (wherein are compriſed the riuers of *Saint Croix* and *Norombega*) are called *Etechemins*: And from *Kinibeki* as far as *Malebarre*, and farther, they are called *Armouchiquois*. They be traitours and theeſes, and one had neede to take heed of them. *Monſieur De Monts*, hauing made ſome ſtay at *Malebarre*, victuals began to be ſcarſe with him, and it was needfull to thinke vpon the returne, ſpecially ſeeing all the coaſt ſo troubleſome that one could paſſe no further without perill, for ſholds that ſtretch farre into the ſea, in ſuch wiſe that the farther one goeth from the land, leſſer depth there is. But before departing, a Carpenter of *Saint Mallos* died caſually, who going to fetch water with ſome kettles, an *Armouchiquois* ſeeing fit opportunity to ſteale one of thoſe kettles, when that the Frenchman tooke no

The *Armouchiquois* traitours and theeſes.

Shoulds ſtretching farre into the ſea.

Violent death of a Frenchman of *Saint Mallos*.

heede, tooke it, and ran away ſpeedily with his bootie. The Malouin running after, was killed by this wicked people: And although the ſame had not happened, it was in vaine to purſue after this theefe: for all theſe *Armouchiquois* are as ſwift in running as Gray-hounds: as we will yet further ſay in ſpeaking of the voiage that *Monſieur De Poutrincourt* made in the ſame Country, in the yeere 1606. It greeued ſore *Monſieur De Monts* to ſee ſuch a thing, and his men were earneſt for reuenge (which they might doe, for the other Barbarians were not ſo far from the Frenchmen but that a muſket ſhot might haue skared them, which they had already on, reſt to leuell euery one at his man) but the ſaid *Monſieur De Monts*, vpon ſome conſiderations, which many other of his place and dignitie, might haue miſſed to conſider, made euery one to put downe their muſket cockes, and left them alone, not hauing hitherto found a fit place to make a ſetled dwelling. And ſo the ſaid *Monſieur De Monts* cauſed all things to be in a readineſſe for the returne to Saint *Croix*, where he had left a good number of his men, yet weake by the winter ſickneſſe, of whoſe health he was carefull.

The ſwiftnes of the *Armouchiquois*.

1606.

Monſieur De-Monts difficultie in his enterpriſe.

Many that know not what belongeth to the ſea, doe thinke that the ſetting of an habitation in an vnknowen land is eaſie; but by the diſcourſe of this voiage, and others that follow, they ſhall find that it is far eaſier to ſay than to doe, and that *Monſieur de Monts* hath exploited many things this firſt yeare, in viewing all the coaſt of this land euen to *Malebarre*, which is 400. leagues, following the ſame coaſt, and ſearching to the bottome of the Baies: beſides the labour hee was forced to, in cauſing houſes to be made at Saint *Croix*, the care he had of thoſe which he had brought thither, and of their returne into France, if any perill or ſhip-wracke ſhould come to thoſe that had promiſed him to fetch him at the end of the yeere. But one may runne and take paine to ſeeke Ports and Hauens where fortune fauoureth: yet ſhe is alwaies like to herſelfe.

herſelf. It is good for one to lodge himſelf in a ſweet milde Climat, when one may chuſe, notwithſtanding death follows vs euery where. I haue heard of a Pilot of New Hauen that was with the Engliſhmen in *Virginia* 24. yeares agoe, that being come thither, there died 36. of them in three moneths. Neuertheles *Virginia* is taken to be in the 36. 37. and 38. degrees of latitude, which is a good temperate country. Which conſidering, I yet beleeue (as I haue already ſaid before) that ſuch mortality commeth by the bad fare. And it is altogether needfull to haue in ſuch a countrie, at the very beginning, houſhold, and tame cattell of all ſorts, and to cary ſtore of fruit trees and grafts, for to haue there quickly recreation neceſſarie to the health of them that deſire to people the land. That if the Sauages themſelues be ſubiect to the ſickneſſe, wherof we haue ſpoken, I attribute that, to the ſame cauſe of euill fare. For they haue nothing that may correct the viſe of the meates which they take: and are alwaies naked amongſt the moiſtures of the ground, which is the very meanes to gather quantitie of corrupted humours, which cauſe thoſe ſickneſſes vnto them, as well as to the ſtrangers that goe thither, although they be borne to that kinde of life.

" "
" The mortalitie of the Engliſh in Virginia, like that of the Frenſh in New France.
Virginia is in 36. 37. 38. degrees of latitude.
Praiſe of the temper of Virginia.
Bad fare the chiefe cauſe of the ſicknes.
Things needfull.

CHAP. VIII.

The arriuall of Monſieur Du Pont to Saint Croix: The habitation transferred in Port Royall: returne of Monſieur De Monts *into France: the difficultie of hand Milles: The furniture of the ſaid Monſieur Du Pont for the diſcouery of new lands beyond Malebarre: ſhippe-wracke: forecaſt for the returne into France: Compariſon of theſe voyages with them of Florida: the blame of thoſe that diſpraiſe the tillage of the lande.*

The ſecond voyage made by *Monſieur Du Pont-Graué.*

THe Spring time ſeaſon being paſſed in the voyage of the *Armouchiquois*, *Monſieur De Monts* did temporiſe at Saint *Croix* for the time that he had agreed

vpon, in the which if he had no newes from France, hee might depart and come to seeke some shippe of them that come to New found land for the drying of fish, to the end to repasse in France within the same, he and his companie, if it were possible. This time was alreadie expired, and they were readie to set sailes, not expecting more any succour nor refreshing, When *Monsieur Du Point*, surnamed *Grané*, dwelling at *Honfleur*, did arriue with a company of some fortie men, for to ease the said *Monsieur De Monts* and his troupe, which was to the great ioy of all, as one may well imagine: and canon shots were free and plentiful at the comming, according to custome, and the sound of trumpets. The said *Monsieur Du Pont*, not knowing yet the state of our French men, did thinke to finde there an assured dwelling, and his lodgings readie: but considering the accidents of the strange sickneſſe whereof we haue spoken, he tooke aduice to change place. *Monsieur De Monts* was very desirous that the new habitation had beene about 40. degrees, that is to say, 4. degrees farther then *Saint Croix*: but hauing viewed the coast as farre as *Malebarre*, and with much paine, not finding what hee desired, it was deliberated to goe and make their dwelling in *Port Royal*, vntill meanes were had to make an ampler discouery. So euery one began to packe vp his things: That which was built with infinite labour was pulled downe, except the Store-house, which was too great and painefull to be transported, and in executing of this, many voyages are made. All being come to *Port Royal* they found out new labours: the abiding place is chosen right ouer against the Iland, that is at the comming in of the riuer *L'Equille*, in a place where all is couered ouer and full of woods, as thicke as possible may be. The Moneth of September did already begin to come, and care was to be taken for the vnlading of *Monsieur Du Pont* his ship, to make roome for them that should returne backe into France. Finally there is worke enough for all. When the ship

The atriuall of *Monsieur Du Pont.* 1605.

Transmigration from S. *Croix* to *Port Royal.*

New buildings.

ſhip was in a readineſſe to put to ſailes, *Monſieur De Monts* hauing ſeene the beginning of the new habitation, ſhipped himſelfe for his returne with them that would follow him. Notwithſtanding many of good courage (forgetting the griefes and labours paſſed) did tary behinde, amongſt whom were *Monſieur Champlain* and *Monſieur Champdorè*, the one for *Geographie*, and the other for the conducting and guiding of the voyages that ſhould be neceſſary to be made by ſea. Then the ſaid *Monſieur De Monts* hoiſed vp ſailes, and leaueth the ſaid *Monſieur Du Pont* as his Lieutenant and deputie in theſe parts, who wanting no diligence (according to his nature) in making perfect that which was needfull for to lodge both himſelfe and his people, which was all that might be done for that yeare in that country. For to goe farre from home in the Winter, and after ſo long a toile, there was no reaſon. And as for the tillage of the ground, I beleeue they had no fit time to doe it: For the ſaid *Monſieur Du Pont* was not a man to ſbe long in reſt, nor to leaue his men idle, if there had beene any meanes for it.

The returne of *Monſieur de Monts* into France.

The Winter being come, the Sauages of the country did aſſemble themſelues, from farre to *Port Royal*, for to truck with the Frenchmen, for ſuch things they had, ſome bringing Beauers skinnes, and Otters (which are thoſe whereof moſt account may be made in that place) and alſo *Ellans* or Stagges, whereof good buffe may be made: Others bringing fleſh newly killed, wherewith they made many good *Tabagies* or feaſts, liuing merily as long as they had wherewithall. They neuer wanted any bread: but wine did not continue with them till the ſeaſon was ended. For when we came thither the yeare following, they had been aboue three Moneths without any wine, and were very glad of our comming, for that made them to take againe the taſte of it.

Traffike with the Sauages.

Beuers, Otters, and Stagges.

Tabagia is a Sauage tearme, ſignifying banket.

The greateſt paine they had, was to grinde the corne to haue bread, which is very painfull with hand-mils, where-

Hand Mils.

all the strength of the bodie is requisite: And therefore it is not without cause that in old time, bad people were threatned to be sent to the Mill, as to the painefullest thing that is: to which occupation poore slaues were set to, before the vse of water and winde-mils was found out, as the Prophane histories make mention: and the same of the comming of the people of Israel out of the land of Ægypt, where, for the last scourge that God will send to *Pharao*, he declareth by the mouth of *Moises*, that *about midnight he will passe thorow Ægypt, and euery first borne shall die there, from the first borne of Pharao, that should sit vpon his throne, to the first borne of the maide Seruant which grindeth at the Mill.* And this labor is so great, that the Sauages (although they be very poore) cannot beare it, and had rather to be without bread, then to take so much pains as it hath beene tried, offering them halfe of the grinding they should doe, but they chused rather to haue no corne. And I might well beleeue that the same, with other things, hath beene great meanes to breed the sickenesse spoken of, in some of *Monsieur Du Pont* his men: for there died some halfe a dosen of them that winter. True it is, that I finde a defect in the buildings of our Frenchmen, which is, they had no ditches about them, whereby the waters of the ground next to them did runne vnder their lower-most roomes, which was a great hindrance to their health. I adde besides the bad waters which they vsed, that did not runne from a quicke spring, but from the neerest brooke.

Exod. 11. ver. 4. 5.

The number of the dead.

Fault in their buildings.

The winter being passed, & the sea nauigable, *Monsieur Du Pont* would needes atchieue the enterprise begun the yeere before by *Monsieur De Monts*, and to goe seeke out a Port more Southerly, where the aire might be more temperate, according as he had in charge of the said *Monsieur De Monts*. He furnished then the barke which remained with him to that effect. But being set out of the port, and full readie, hoisted vp sailes for *Malebarre*, he was forced

The furniture of *Monsieur Du Pont* to go to the discouery of new lands.

by contrarie winde twice to put backe againe, and at the third time the said Barke strake against the rockes at the entrie of the said Port. In this disgrace of *Neptune*, the men were saued with the better part of prouision and merchandise; but as for the Barke it was rent in peeces. And by this mishap the voyage was broken, and that which was so desired intermitted. For the habitation of Port Royall was not iudged good. And notwithstanding it is, on the North and North-west sides, well sheltered with mountaines, distant some one league, some halfe a league from the Port and the riuer *L'Equille*. So we see how that enterprises take not effect according to the desires of men, and are accompanied with many perils. So that one must not woonder if the time be long in establishing of Colonies, specially in lands so remote, whose nature, and temperature of aire is not knowen, and where one must fell and cut downe forrests, and be constrained to take heed, not from the people that we call Sauages, but from them that terme themselues Christians, and yet haue but the name of it, cursed and abhominable people, woorse then woolues, enemies to God and humane nature.

The wracke of their Barke.

Causes of delay in establishing the dwelling place of the French men.

This attempt then being broken, *Monsieur Du Pont* knew not what to doe, but to attend the succour and supplie that *Monsieur De Monts* promised, parting from Port Royall at his returne into France, to send him the yeere following. Yet for all euents he built an other Barke and a Shaloup for to seeke French shippes in the places where they vse to dry fish, such as Campseau Port, English Port, Misamichis Port: the Baie of Chaleur (or heat,) the Baie of Morues or Coddes, and others in great number, according as *Monsieur De Monts* had done the former yeere, to the end to ship himselfe in them, and to returne into France, in case that no shippe should come to succour him. Wherein he did wisely, for he was in danger to heare no newes from vs, that were appointed to succeed him, as it shall appeare by the discourse following.

But

The comparing of these later voiages.

But in the meane while wee must consider that they, which in these voyages haue transported themselues in these parts, haue had an aduantage ouer those that would plant in *Florida*, which is in hauing that refuge beforesaid, of French shippes that frequent the New found lands for fishing, not being forced to build great shippes, nor to abide extreme famines, as they haue done in *Florida*, whose voyages haue beene lamentable for that respect, and these by reason of the sicknesses that haue persecuted them, but they of *Florida* haue had a blessing for that they were in a milde and fertill countrey, and more friendly to mans health then New France, spoken of else where. If they haue suffered famines, there was great fault in them, for not hauing tilled the ground, which they found plaine and champion: Which before all other thing is to be done, of them that will lodge themselues so farre from ordinarie succour. But the Frenchmen, and almost all nations at this day (I meane of those that be not borne and brought vp to the manuring of the ground) haue this badde nature, that they thinke to derogate much from their dignitie in addicting themselues to the tillage of the ground, which notwithstanding is almost, the onely vocation where innocencie remaineth. And thereby commeth that euerie one shunning this noble labour, our first Parents and ancient Kings exercise, as also of the greatest Captaines of the World, seeking to make himselfe a Gentleman at others costes, or else willing onely to learne the trade to deceaue men, or to claw himselfe in the Sunne, God taketh away his blessing from vs, and beateth vs at this day, and hath done a long time with an iron rodde, so that in all parts the people languisheth miserably, and we see the Realme of France swarming with beggers and vagabonds of all kindes, besides an infinite number, groaning in their poore cottages, not daring, or ashamed to shewfoorth their pouertie and miserie.

The blame of them who at this day despise the manuring of the ground.

Gods punishments.

CHAP.

CHAP. IX.

The first motiue and acceptation of the voyage by Monsieur De Poutrincourt, together with the Author, into New France: their departure from Paris to goe into Rochel.

ABout the time of the before mentioned shipwracke, *Monsieur De Monts* being in France, did thinke carefully vpon the meanes how to prepare a new supplie for new France. Which seemed hard and difficult to him, as well for the great charges that that action required, as because that Prouince had beene so discredited at his returne, that the continuing of these voyages any longer did seeme vaine and vnfruitfull. Besides, there was some reason to beleeue that no bodie would aduenture himselfe thither. Notwithstanding, knowing *Monsieur De Poutrincourt* his desire (to whom before he had giuen part of the land, according to the power which the King had giuen him) which was to inhabite in those parts, and there to settle his family and his fortune, together with the name of God, he wrote vnto him, and sent a man of purpose to giue him notice of the voyage that was in hand. Which the said *Monsieur De Poutrincourt* accepted of, leauing all other affaires, to attend on this action, though he had sutes in law of great weight; to the prosecuting and defence whereof, his presence was very requisite: And that at his first voyage he had tried the malice of some, which during his absence prosecuted against him with rigour, and at his returne gaue ouer and became dombe. He was no sooner come to Paris, but that he was forced to depart, not hauing scarse time to prouide for things necessarie. And I hauing had that good happe to be acquainted with him some yeeres before, asked mee if I would take part in that businesse? whereunto I demanded a daies respit to answer him. Hauing well consulted with

The third voiage made by *Monsieur de Poutrincourt.*

Monsieur De Poutrincourt accepteth the voiage of New France.

my selfe, not so much desirous to see the countrie (for I knew well that there was woods, lakes and riuers, and that one must goe ouer seas (which I had before done in the Straights) as to bee able to giue an eie iudgement of the land, whereto my minde was before inclined: and to auoid a corrupted world I engaged my word vnto him, being induced thereto specially for the vniustice done to me a little before, by some Presidiall Iudges, in fauour of a Parsonage of eminent qualitie, whom I haue alwaies honored and reuerenced: Which sentence at my returne hath beene recalled, by order and sentence of the Court of Parliament, for which I am particularly obliged to *Monsieur Sermin*, the King his Aduocate Generall, to whom doth belong properly this Eloge, attributed according to the letter, to the most wise and most magnificent of all Kings.

The causes of the Authors voiage.

Psal. 5. 4. *Thou hast loued Iustice and hated iniquitie.*

So it is that God awaketh vs somtimes, to stirre vs vp to generous actions, such as be these voiages, which (as the world doth varie) some will blame, other some will approoue. But without answering any body in this respect, I care not what discourses idle men, or those that cannot, or will not helpe mee, may make, enioying contentment in my selfe, and being readie to render all seruice to God and to the King in those remote lands, that beare the name of France, if either my fortune or condition call me thither, for there to liue in quiet and rest, by an acceptable pleasing labour, and to shun the hard and miserable life, whereto I see reduced the most part of men in this part of the World.

To returne then to *Monsieur De Pontrincourt*, as he had dispatched some businesses, he inquired in some Churches if some learned Priest might be found out, that would goe with him, to relieue and ease him, whom *Monsieur De Monts* had left there at his voiage, whom we thought to be yet liuing. But because it was the Holy weeke, in which time they are imployed, and waite on confessions and shriuings,

ſhriuings, there was none to bee found; ſome excuſing themſelues vpon the troubles and diſcommodities of the ſea, and the length of the voyage, other deferring it till after Eaſter. Which was cauſe that none could be had out of Paris, by reaſon the ſeaſon haſted on, time and tyde tarry for no man, ſo then we were forced to depart.

There reſted to finde out fit and neceſſary workemen for the voyage of New France, whereunto was ſpeedilie prouided, price agreed vpon for their wages, and mony giuen before hand in part thereof, to beare their charges to Rochell, where the rendes vous was, at the dwelling houſes of Maſter *Macquin*, and Maſter *Georges*, worſhipfull Marchants of the ſaid Towne, the aſſociates of *Monſieur De Monts*, which did prouide our furniture and prouiſion.

Our meaner people being gone, three or fower daies after we tooke our way to Orleans, vpon Good Friday, for there to ſolemniſe and paſſe our Eaſter, where euery one accompliſhed the dutie vſuall to all good Chriſtians, in taking the ſpiritual food, that is to ſay, the holy Communion, ſeeing we did vndertake, and were going on a voyage. From thence we came downe the riuer *Loyre* to Saumur, with our cariage: and from Sawmur we went by Touars and Maran to Rochell, by hackney horſes. The parting from Paris.

CHAP. X.

The name of our Ship called the Ionas: *The ſhallow water at Rochell is the cauſe of the hard going out: Rochell a reformed Towne: the common people is inſolent: Croquans: the accident of ſhip-wracke of the* Ionas: *new preparation: weake ſouldiers are not to be placed vpon the frontiers: The Miniſters of Rochell doe pray for the conuerſion of the Sauages: the ſmal zeale of ours: the Euchariſt caried in voiages by the ancient Chriſtian: the diligence of* Monſieur De Poutrincourt *at the very point of Shipping.*

BEing come to Rochell, we found there *Monsieur De Monts*, and *Monsieur De Poutrincourt*, that were come in Post, and out ship called the *Ionas*, of the burthen of 150. tonnes, readie to passe out of the chaines of the Towne, to tary for winde and tyde. The tyde I say, because that a great ship laden, cannot come to sea from Rochell, but in spring tydes, vpon the new and full moone, by reason that in the towne roade there is no sufficient depth. In the meane while we made good cheare, yea so good, that we did long to be at sea to make diet: which we did but too soone, being once come thither: for during two whole monethes we saw not a whit of land, as we will farther tell anone. But the workemen, thorow their good cheare (for they had euery one two shillings a daies hire) did play maruellous prancks in Saint Nicholas quarter, where they were lodged, which was found strange in a towne so reformed as Rochell is, in the which no notorious riots nor dissolutions be made; and indeed one must behaue himselfe orderly there, vnlesse he will incurre the danger either of the censure of the Maior, or of the Ministers of the Towne. Some of those disordered men were put in prison, which were kept in the Towne-house till the time of going, and had beene further punished, had it not beene vpon consideration of the voyage, where they knew they should not haue all their eases, but should afterwards pay deere enough their madde bargen, in putting the said Master *Macquin* and Master *Georges* to so much trouble, to keepe them in order. I will not, for all that, put in the number of this disordred people, al the rest, for there were some very ciuill and respectiue. But I will say that the common people is a dangerous beast. And this maketh me remember the *Croquans* war, amongst whom I was once in my life, being in *Querci*. It was the strangest thing in the world to see the confusion of those woodden shooed fellowes, from whence they tooke the name of *Croquans* (that is to say *Hookers*)

The praises of Rochell.

Croquans (Signifying hookes) why so called.

Hookers) becauſe that their woodden ſhooes, nayled before and behinde, did hooke or ſticke faſt at euery ſteppe. This confuſed people had neither rime nor reaſon among them; euery one was Maſter there; ſome armed with an hedge-hooke at a ſtafes end, others with ſome ruſty ſword, and ſo accordingly.

Our *Ionas* hauing her full loade, was in the end rowed out of the Towne into the roade, and we thought to ſet out the 8. or 9. of Aprill. Captaine *Foulques* had taken the charge for the conducting of the voyage. But as commonmonly there is negligence in mens buſineſſes, it hapned that this Captaine (who notwithſtanding I haue knowen very diligent and watchfull at ſea) hauing left the ſhip ill manned, not being in her himſelfe, nor the Pilot, but only 6. or 7. mariners good and bad, a great South-eaſt winde aroſe in the night, which brake the *Ionas* cable, faſtened with one onely ancker, and driueth her againſt a forewall which is out of the towne, backing and proping the Tower of the chaine, againſt which ſhe ſtrake ſo many times, that ſhe brake and ſunke downe; and it chanced well that it was then ebbing, for if this miſhap had come in flowing time, the ſhip was in danger to be ouerwhelmed with a farre greater loſſe then we had, but ſhe ſtood vp, and ſo there was means to mend her, which was done with ſpeed. Our workemen were warned to come and helpe in this neceſſity, either to draw at the pompe, at the Capeſtane, or to any other thing; but few there were that endeuoured themſelues to doe any thing, the moſt part of them going away, and moſt of them made a mocke of it. Some hauing gone ſo far as to the oare, went backe complaining that one had caſt water vpon them, being of that ſide that the water came out of the pompe, which the winde did ſcatter vpon them. I came thither with *Monſieur De Pontrincourt*, and ſome other willing men, where wee were not vnprofitable. Almoſt all the inhabitants of Rochell were beholding this ſpectacle vpon the rampiers. The ſea was

Negligence in the keeping of the *Ionas*.

Hyred workmen negligent.

yet stormy, and we thought our ship would haue dashed oftentimes against the great Towers of the towne. In the end, we came in with lesse losse then wee thought of. The ship was all vnladen, being forced to tackle and furnish her anew. The losse thereby was great, and the voyages almost broken off for euer: for I beleeue, that after so many trials, none would haue ventured to goe plant Colonies in those parts; that Country being so ill spoken of, that euery one did pittie vs, considering the accidents happened to them that had beene there before. Notwithstanding *Monsieur De Monts* and his associates, did beare manfully this losse. And I must needs be so bold as to tel in this occurrãce that if euer that country be inhabited with Christians and ciuill people, the first praise thereof must of right be due to the Authors of this voyage.

The courage of *Monsieur De Monts* and his associates.

This great trouble hindered vs aboue a moneth, which was employed in the vnlading, and lading againe of our ship. During that time, we did walke sometimes vnto the places neere about the towne, and chiefly vnto the Conuent of the Cordeliers, which is but halfe a league off from the towne: where being one Sunday, I did maruell how in those places of frontier, there is no better garrison, having so strong enemies neere them. And seeing I take in hand to relate an history of things, according to the true maner of them: I say that it is a shamefull thing for vs, that the Ministers of Rochell, pray to God euery day in their Congregations for the conuersion of the poore Sauage people, and also for our safe conducting, and that our Church-men doe not the like. In very truth we neuer required neither the one nor the other to doe it, but therin is knowen the zeale of both sides. In the end, a little before our departing, it came to my minde to aske of the Parson or Vicar of Rochell if there might be found any of his fraternity that would come with vs, which I hoped might easily be done, because there was a reasonable good number of them: and besides, that being in a maritime towne, I thought

The frontiers ought to be furnished with good Souldiers.

The Ministers doe pray for the conuersion of the Sauages.

they

they tooke delight to haunt the seas: but I could obtaine nothing: and for all excuses, it was tolde me, that none would goe to such voyages, vnlesse they were mooued with an extraordinary zeale and pietie: And that it would bee the best way to seeke to the fathers Iesuites for the same. Which we could not then doe, our ship hauing almost her full lading. Whereupon I remember to haue heard oftentimes of *Monsieur De Poutrincourt*, that after his first voiage, being at the Court, an Ecclesiasticall person, esteemed very zealous in the Christian religion, demanded of him what might be hoped for in the conuersion of the people of New France, and whether there were any great number of them. Whereunto he answered, that a hundred thousand soules might be gotten to *Iesus Christ*, (naming a number certaine for an vncertaine.) This Clergie man making small account of such a number, said thereupon by admiration, *is that all*! as if that number did not deserue the labour of a Church-man. Truly though there were but the hundreth part of that, yea yet lesse, one must not suffer it to bee lost. The good Sheepheard hauing among an hundred sheepe one astray, left the 99. for to go and seeke out the one that was lost. We are taught &) I beleeue it so) that though there were but one man to be saued, our Lord *Iesus Christ* had not disdained to come, as well for him, as he hath done for all the world. In like maner, one must not make so smal account of the saluation of these poore people, though they swarme not in number as within Paris or Constantinople. Math. 18. vers. 12. 13.

Seeing it auailed me nothing in demanding for a Church-man, to administer the Sacrament vnto vs, be it during our nauigation, or vpon the land: The ancient custome of the Christians came into my minde, which going in voyage did carry with them the holy bread of the *Eucharist*, and this did they, because they found not, in all places, Priests to administer this Sacrament vnto them, the world being then yet full, either of Heathens or Heretickes. So that it

Custome of the ancient Christians, carying the Eucharist in their voyages.

was

was not vnproperly called *Viatic*, which they carried with them trauelling on the way : yet notwithstanding I am of opinion that it hath a spirituall meaning. And considering that we might be brought to that necessity, not hauing in New France but one Priest onely, (of whose death wee heard when we came thither) I demanded if they would doe vnto vs, as to the ancient Christians, who were as wise as we. I was answered that the same was done in that time for considerations which are not now at this daie. I replied that *Satirus Saint Ambroses* brother, going on a voyage vpon the sea, serued himselfe with this spirituall Physicke (as we read in his funerall oration made by his said brother Saint *Ambrose*) which he did carry in *Orario*, which I take to be a lynnen cloth, or taffita : and well did it happen vnto him by it. For hauing made ship-wracke, he saued himselfe vpon a bord, left of his vessels wracke. But I was as well refused in this as of the rest. Which gaue mee cause of wondring : seeming to me a very rigorous thing to be in worse condition then the first Christians. For the *Eucharist* is no other thing at this day then it was then : And if they held it precious, we doe not demand it to make lesser account thereof.

Saint *Ambrose* in his funerall oration for his brother.

Let vs returne to our *Ionas*. Now shee was laden and brought out of the towne into the roade : there resteth nothing more than fit weather & tide : which was the hardest of the matter. For in places where is no great depth, as in Rochell, one must tarry for the high rydes of the full and new Moones, and then paraduenture the winde will not be fit, and so one must deferre, till a fortnights time. In the meane while the season goeth away : as it was almost with vs. For we saw the houre that after so many labours and charges, we were indanger to tary for lacke of winde, because the Moone was in the waine, and consequently the tyde. Captaine *Foulques* did not seeme to affect his charge, making no ordinary stay in the ship : and it was reported that other Merchants, not being of *Monsieur De Monts* his

Hardnesse to come foorth from a Port.

Bad suspition of Captaine *Foulques*.

his societie, did secretly solicite him to breake off the voyage. And indeed it hath beene thought that he caused vs to make wrong courses: which kept vs two monethes and a halfe at sea, as heereafter we shall see. Which thing the said *Monsieur De Poutrincourt* perceiuing, himselfe tooke vpon him the charge of Captaine of the ship, and went to lie in her, the space of fiue or six daies, for to get out with the first winde, and not to loose the opportunity. In the end, with much a doe the eleuenth day of May 1606. by the fauour of a small Easterly winde, he went to sea, and made our *Ionas* to be brought to the *Palisse*, and the next day being the 12. of the same moneth, came againe to *Chef de bois* (which be the places where ships put themselues for shelter from windes) where the hope of New France was assembled. I say the hope, because that of this voyage, did depend the continuance or totall breach of the enterprise.

The diligence and care of *Monst. De Poutrincourt.*

* A place so called neere *Rochell.*

CHAP. XI.

Their departure from Rochell: Sundry meetings of ships, and Pirats: Stormy Sea about the Açores, and whence it proceeds: Why the West windes are frequent in the West sea: From whence the winds doe come: Porpeses doe prognosticate stormes: meanes to take them: the describing of them: of stormes: their effects: of Calmes: what is a gust of Winde: how it is made: the effects thereof: the boldnesse of mariners: how reuerence is giuen to the Kings ship: the supputation of the voyage: hot sea: then cold: the reason of it: and of the banckes of Ice in New-found Land.

THe Saturday, Whitsoneue 13. of May, we weighed our anckers, and sailed in open sea, so that by little and little wee lost the sight of the great towers and town of Rochell, then of the Iles of *Rez* & *Oleron*, bidding 13. of May. 1606.

France farewell. It was a thing fearefull for them that were not vſed to ſuch a dance, to ſee them caried vpon ſo moueable an ellement, and to be at euery moment (as it were) within two fingers bredth to death. We had not long ſailed, but that many did their endeuour to yeeld vp the tribute to *Neptune*. In the meane while we went ſtill forward, for there was no more going backe, the plancke being once taken vp. The 16. of May we met with 13. Holanders, going for Spaine, which did inquire of our voyage, and ſo held their courſe. Since that time we were a whole moneth, ſeeing nothing elſe out of our floting towne, but Skie and water, one ſhip excepted, neere about the *Açors*, well filled with Engliſh and Dutchmen. They bare vp with vs, and came very neere vs. And according to the maner of the ſea, we asked them whence their ſhip was. They told vs they were New-found-land men, that is to ſay going a fiſhing for New-found-land-fiſh. And they asked vs if we would accept of their companie: we thanked them: therupon they dranke to vs, and we to them, and they tooke another courſe. But hauing conſidered their veſſell all ſet with greene moſſe on the belly and ſides, we iudged them to be Pirates, & that they had of a long time beaten the ſea, in hope to make ſome priſe. It was then that we began to ſee, more than before, *Neptunes* ſheepe to skip vp (ſo doe they call the frothy waues, when the ſea beginneth to ſtur and to feele the hard blowes of his Trident. For commonly in that place before named the ſea is ſtormy. If one aske me the cauſe why: I wil anſwer, that I thinke it to proceed of a certaine conflict between the Eaſt & weſterly windes, which doe encounter in that part of the ſea, and eſpecially in Summer, when the Weſt windes doe riſe vp, and with a great force pierce and paſſe thorow a great diſtance of ſea, vntill they finde the windes of theſe parts, which doe reſiſt them; Then it is dangerous for a ſhip to be at theſe windy encounters. This reaſon ſeemeth the more probable vnto me, in this, that vntill we came neere the *Açores* we had the winde

Meetings of ſhips.

Meeting of a Pirate or outlawed.

Neptunes ſheepe.

Why is the ſea ſtormie about the Açores.

winde fit enough, and afterward, we had almoſt alwaies either South-weſt or Norweaſt, little North and South, which were not good for vs, but to ſaile with the bowline: For Eaſterly windes we had none at all, but once or twice, which continued nothing with vs (to ſpeake of.) Sure it is that the Weſterly windes doe raigne much a long that ſea, Whether it be by a certaine repercuſſion of the Eaſt winde which is ſtiffe and ſwift vnder the Equinoctiall line, wherof we haue ſpoken elſe-where, or becauſe that this Weſtern land, being large and great, alſo the winde that iſſueth from thence doth abound the more. Which commeth eſpecially in Summer, when the ſunne hath force to draw vp the vapors of the earth, for the windes come from thence, iſſuing from the dennes and Caues of the ſame. And therefore the Poets doe faine that *Æolus* holdeth them in priſons, from whence hee draweth them, and giueth them liberty when it pleaſeth him. But the ſpirit of God doth confirm it vnto vs yet better, when he ſaith by the mouth of the Prophet, that Almighty God, among other his maruels, draweth the windes out of his treaſures, which be the Caues whereof I ſpeake. For the word *treaſure* ſignifieth in Hebrew, ſecret and hidden place.

Weſterly windes ordinary in the Weſterne Sea.

from whence the windes doe come.

Pſal. 135.

He bringeth foorth the cloudes from the earthes furtheſt parts,
the lightnings with the raines he makes, and them impartes,
on ſome in his anger, on others for pleaſures:
The windes he draweth foorth out of his deepe treaſures.

And vpon this conſideration, *Chriſtopher Columbus*, a Genwaie, firſt nauigator of theſe laſt ages vnto the Ilands of Amerika, did iudge that there was ſome great land in the Weſt, hauing obſerued, ſailing on the ſea, that continuall windes came from that part.

Continuing then our courſe, we had ſome other ſtormes & hindrances procured by windes, which we almoſt had alwaies contrary, by reaſon we ſet out too late: but they that ſet out in March haue commonly good windes, be-

cause that then the East, Noreast, and Northern windes doe raigne, which are fit and prosperous for these voiages.

Porpeses doe prognosticate storms.

These tempests were very often foretold vs by Porpeses, which did haunt about our ship by thousands, sporting themselues after a very pleasant maner. Some of them did pay for their so neer approaching. For some men waited for them at the beke head (which is the forepart of the ship) with harping Irons in their hands, which met with them sometimes, and drew them in abord with the helpe of the other sailers, which, with iron hookes (which they call *Gaffes*) tied at the end of a long powle, pulled them vp. We haue taken many of them in that sort, both in going and comming, which haue done vs no harme. There bee two sorts of them, some which haue a blunt and bigge nose, others which haue it sharpe; we tooke none but of these last, but yet I remember to haue seene in the water some of the short-nosed ones. This fish hath two fingers bredth of fat, at the least, on the backe. When it was cut in two, we did wash our hands in his hot blood, which, they say, comforteth the sinewes. He hath a maruelous quantity of teeth along his Iawes, and I thinke that he holdeth fast that which he once catcheth. Moreouer the inward parts haue altogether the taste of hoggs flesh, and the bones not in forme of fish bones, but like a foure footed creature. The most delicate meat of it, is the finne which he hath vpon the backe, and the taile, which are neither fish nor flesh, but better then that, such as also is in substance of taile, that of the Beuers, which seemeth to be scailed. These Porpeses be the onely fishes we tooke, before we came to the great bancke of *Morues* or Codfish. But far off we saw other great fishes, which did shew, out of the water, aboue halfe an akers length of their backes, and did thrust out in the aire aboue a speares height of great pipes of water, thorow the holes they had vpon their heads.

The way to take them.

The description of the *Porpese*.

The *Porpeses* hot bloud doth comfort the sinewes.

A Beauers taile is dainty meate.

But to returne to our purpose of stormes: during our voiage, we had some which made vs strike downe saile,

Stormes, and their effects.

and

and to ſtand our armes a croſſe, caried at the pleaſure of the waues, and toſſed vp and downe after a ſtrange maner. If any coffer or cheſt was not well made faſt, it was heard to rowle from ſide to ſide, makeing a foule noiſe. Sometimes the kettle was ouerturned; and in dyning or ſupping, our diſhes and platters flew from one ende of the table to the other, vnleſſe they were holden very faſt. As for the drinke, one muſt cary his mouth and the glaſſe, according to the motion of the ſhip. Briefely it was a ſport, but ſomewhat rude, to them that cannot beare this iogging eaſily. For all that, the moſt of vs did laugh at it: for there was no danger in it, at leaſt euident, being in a good ſhip, and ſtrong to withſtand the waues. We had alſo ſometimes calmes, very tedious and wearifome, during which, we waſhed our ſelues in the ſea, we danced vpon the decke, we climbed vp the maine top, we ſang in muſicke. Then when a little ſmall cloude was perceiued to iſſue from vnder the *Horizon*, we were forced to giue ouer thoſe exerciſes, for to take heed of a guſt of winde, which was wrapped in the ſame cloud, which diſſoluing it ſelfe, grumbling, ſnorting, whiſtling, roaring, ſtorming, and buzing, was able to ouerturne our ſhip vp-ſide downe, vnleſſe men had beene ready to execute that which the Maſter of the ſhip (which was Captaine *Foulques*, a man very vigilant) commanded them. There is no harme in ſhewing how theſe guſts of winde, otherwiſe called ſtormes, are formed, and from whence they proceed. *Plinie* ſpeaketh of them in his naturall hiſtory, and ſaith, that they be exhalations & light vapours raiſed from the earth to the colde region of the aire: and not being able to paſſe further, but rather forced to returne backe, they ſometimes meet ſulphury and firy exhalations, which compaſſe them about, and binde ſo hard, that there come, thereby a great combat, motions and agitation, between the ſulphury heat, and the airy moiſtneſſe, which being conſtrained by the ſtronger enemy to run away, it openeth it ſelfe, maketh it ſelfe waie, whiſtleth,

Calmes wearifome.

Whirlewinde, what it is, how it is made: the effects thereof.

Plin. lib. 2. cap. 48.

roareth and ſtormeth, briefely becometh a winde, which is great or leſſer according that the ſulphury exalation which wrappeth it, breaketh it ſelfe and giueth it way, ſometimes all at once, as we haue ſhewed before, and ſometimes with longer time, according to the quantity of the matter whereof it is made, and according as, either more or leſſe, it is moued by his contrary qualities.

The marueilous aſſurance of the good Mariners, in their ſea-labours.

But I cannot leaue vnmentioned the wonderful courage and aſſurance that good ſailers haue in theſe windie conflicts, ſtormes and tempeſts, when as a ſhip being caried and mounted vpon mountaines of waters, and from thence let downe, as it were, into the profound depthes of the world, they clime among the tacklings and cordes, not only to the maine top, and to the very height of the maine maſt, but alſo, without ladder ſteps, to the top of another maſt, faſtened to the firſt, held onely with the force of their armes and feet, winding about the higheſt tacklings. Yea much more, that if, in this great toſſing and rowling, it chanceth that the maine ſaile (which they call *Papbil* or *Papefuſt*) be vntied at the higher ends, he, who is firſt commanded, will put himſelfe ſtradling vpon the maine yard (that is the tree which croſſed the maine maſt) and, with a hammer at his girdle, and halfe a doſen nailes in his mouth, will tie againe and make faſt, that which was vntied, to the perill of a thouſand liues. I haue ſometimes heard great account made of a Switzers bouldneſſe, who (after the ſiege of *Laon*, and the citie being rendered to the Kings obedience) climbed and ſtood ſtradling vpon the thwart branch of the croſſe of our Ladies church ſteeple of the ſaid towne, and ſtood there forked wiſe, his feet vpward: But that, in my iudgement, is nothing in regard of this, the ſaid Switzer being vpon a firme and ſolide body, and without motion, and this contrariwiſe hanging ouer an vnconſtant ſea, toſſed with boiſtrous windes, as we haue ſometimes ſeene.

The boldnes of a Switzer, at *Laon*.

After we had left theſe Pirats ſpoken of before, we were vntill

vntill the 18. of Iune, toſſed with diuers, and almoſt contrary windes, without any diſcouery, but of one ſhip far off from vs, which we did not boord, and yet notwithſtanding the very ſight thereof did comfort vs. And the ſame day we met a ſhip of *Honfleur*, wherein Captaine *La Roche* did command, going for New-found-landes, who had no better fortune vpon the ſea then we. The cuſtome is at ſea, that when ſome particular ſhip meeteth with the King his ſhip (as ours was) to come vnder the lee, and to preſent herſelfe, not ſide by ſide, but bias wiſe: Alſo to pull down her flagge, as this Captain *La Roche* did, except the flagge, for ſhee had non, no more had we, being not needfull in ſo great a voyage, but in approching the land, or when one muſt fight. Our ſailers did caſt then their computation, on the courſe that we had made. For in euery ſhip, the Maſter, the Pilot, and Maſters Mate doe write downe euery day of their courſes, and windes that they haue followed, for how many houres, and the eſtimation of leagues. The ſaid *La Roche* did account that they were then in the Fourty fiue degrees, and within a hundred leagues of the Bancke. Our Pilot, called Maſter *Oliuer Fleuriot*, of Saint *Maloe*, by his computation ſaid that we were within 60. leagues of it: And Captaine *Foulques* within 120. leagues. I beleeue he gaue the beſt iudgement. We receiued much contentment by the meeting of this ſhip, and did greatly encourage vs, ſeeing wee did begin to meete with ſhips, ſeeming vnto vs that wee did enter in a place of acquaintance.

The 18. of Iune.

A ſhip.

An other ſhip.

The vailing of Marchands ſhips to a ſhip Royall.

Computation of the voyage.

But by the way a thing muſt be noted, which I haue found admirable, and which giueth vs occaſion to play the Philoſophers. For about the ſame 18. day of Iune, wee found the ſea-water, during three daies ſpace, very warme, and by the ſame warmth, our wine alſo was warme in the bottome of our ſhip, yet the aire was not hotter then before. And the 21. of the ſaid moneth, quite contrarie we were 2. or 3. daies ſo much compaſſed with miſtes and coldes, that we

Sea water milke warme, then colde.

Great cold.

we thought our ſelues to be in the moneth of Ianuary, and the water of the ſea was extreame colde. Which continued with vs vntill we came vpon the ſaid Bancke, by reaſon of the ſaid miſtes, which outwardly did procure this colde vnto vs. When I ſeeke out the cauſe of this *Antiperiſtaſe*, I attribute it to the Ices of the North, which come floating downe vpon the coaſt and ſea adioyning to New-found-land, and *Labrador*, which wee haue ſaid elſe-where is brought thither with the ſea, by her naturall motion, which is greater there, then elſe-where, becauſe of the great ſpace it hath to runne, as in a gulfe, in the depth of America, where the nature and ſituation of the vniuerſall earth doth beare it eaſily. Now theſe Ices (which ſometimes are ſeene in banckes of tenne leagues length, and as high as Mountaines and hils, and thrice as deepe in the waters) holding, as it were, an Empire in this ſea, driue out farre from them, that which is contrary to their coldneſſe, and conſequently doe binde and cloſe on this ſide, that ſmall quantity of milde temperature that the Summer may bring to that part, where they come to ſeat and place themſelues. Yet for all that, I will not deny but this region in one and the ſelfe-ſame paralell is ſomewhat colder then thoſe of our part of Europe, for the reaſons that we will aleage heereafter, when we ſhall ſpeake of the fowlneſſe of ſeaſons. Such is my opinion: being ready to heare another mans reaſon. And being mindefull heereof, I did, of purpoſe, take heed of the ſame, at my returne from New France, and found the ſame warmeneſſe of water (or very neere) though it was in the Moneth of September, within fiue or ſix daies ſailing on this ſide of the ſaid bancke, whereof we will now intreate.

The reaſon of this Antiperiſtaſe, and the cauſe of the Ices of New-found-lande.

In the 16. chapter. Second experience.

CHAP.

Chap. XII.

Of the great Bancke of Mornes or Coddes: of the Sound: our comming to the ſaid Bancke: the deſcription thereof: the fiſhing of New-found-land-fiſh: and of birds: the greedineſſe of birds, called by Frenchmen Hap-foyes, that is to ſay, liuer-catchers: diuers perils: the fauours of God: the cauſes of frequent and long miſtes in the Weſtern ſea: Land-markes: the ſight of it: maruellous odours: the boording of two Shaloupes, the landing at the Port du Moutton: *the comming into* Port Royall: *of two Frenchmen remaining there alone amongſt the Sauages.*

BEfore wee come to the Bancke, ſpoken of before, which is the great Bancke where the fiſhing of greene Cod-fiſhes is made (ſo are they called when they are not dry; for one muſt goe alande for the drying of them) the ſea-faring-men, beſides the computation they make of their courſe, haue warnings when they come neere to it, by birds, which are knowen: euen as one doth them of theſe our parts, returning backe into France, when one is within 100. or 120. leagues neere it. The moſt frequent of theſe birds, towards the ſaid Bancke, be *Godes*, *Fouquets*, and other called *Happe-foyes*, for a reaſon that we will declare anone. When theſe birds then were ſeene, which were not like to them that we had ſeene in the middeſt of the great ſea, we began to thinke our ſelues not to be farre from the ſaid Bancke. Which made vs to ſound with our lead vpon a Thurſday the 22. of Iune, but then we found no bottom. The ſame day in the euening, we caſt againe with better ſucceſſe: for we found bottome at 36. fadams. The ſaid ſound is a peece of lead of ſeuen or eight pound waight, made piramidall wiſe, faſtened at one or diuers lines: and

Warnings neere the great Bancke.

Birds called by Frenchmen, *Godes*, *Fouquets*, *Happefoits*.

What the ſound is, and how it is caſt.

at the biggeſt end, which is flat, one putteth ſome greaſe to it, mingled with butter: then all the ſailes are ſtricken downe, and the ſound caſt: and when that the bottome is felt, and the lead draweth no more line, they leaue off leting downe of it. So our ſound being drawen vp, brought with it ſome ſmall ſtones, with a white one, and a peece of ſhell, hauing moreouer a pit in the greaſe, whereby they iudged that the bottome was a rocke. I cannot expreſſe the ioy that we had, ſeeing vs there, where we had ſo much deſired to be. There was not any one of vs more ſicke, euery one did leape for ioy, and did ſeeme vnto vs to be in our owne country, though we were come but to the halfe of our voyage, at leaſt for the time, that paſſed before we came to Port Royall, whither we were bound.

The arriuall to the fiſh Bancke.

Heere I will, before I proceed any further, decipher vnto you, what meaneth this word (*Bancke*) which paraduenture putteth ſome in paine to know what it is. They ſomtimes call Banckes a ſandy bottome which is very ſhallow, or which is a drie at low water. Such places be mortall for ſhips that meete with them. But the Bancke whereof we ſpeake, are mountaines grounded in the depth of the waters, which are raiſed vp to 30. 36. and 40. fadams, neere to the vpper face of the ſea. This Bancke is holden to be of 200. leagues in lenght: and 18. 20. and 24. leagues broad, which being paſſed there is no more bottome found out, then in theſe parts, vntill one come to the land. The ſhips being there arriued, the ſailes are rowled vp, and there, fiſhing is made of the greene fiſh, as I haue ſaid, whereof we ſhall ſpeake in the booke following. For the ſatisfying of my reader, I haue drawen it in my Geographycall Map of New-found-land, with prickes, which is all may be done to repreſent it. There is, farther off, other banckes, as I haue marked in the ſaid Map, vpon the which good fiſhing may be made: and many goe thither that know the places. When that we parted from Rochel, there was (as it were) a forreſt of ſhips lying at *Chef de Bois*,

Of the word Bancke: and deſcription of the fiſhing Bancke.

(whereof

(whereof that place hath taken his name) which went all in a company to that country, preuenting vs (in their going) but onely of two daies.

Hauing ſeene and noted the Bancke, wee hoiſted vp ſailes and bare all night, keeping ſtill our courſe to the Weſt. But the dawne of day being come, which was Saint Iohn Baptiſts Eue, in Gods name we pulled downe ſailes, paſſing that day a fiſhing of Cod-fiſh, with a thouſand mirthes and contentments, by reaſon of freſh meates, whereof we had aſmuch as we would, hauing long before wiſhed for them. *Monſieur De Poutrincourt*, and a yong man of *Retel* named *Le Feure*, who, by reaſon of the ſea-ſickneſſe were not come out from their beds nor cabanes, from the beginning of the Nauigation, came vpon the hatches that day, and had the pleaſure, not onely of fiſhing of Cod, but alſo of thoſe birds, that bee called by French mariners, *Happe-foyes*, that is to ſay *Liuer-catchers*, becauſe of their greedineſſe to deuour the liuers of the Cod-fiſhes that are caſt into the ſea, after their bellies bee opened, whereof they are ſo couetous, that though they ſee a great powle ouer their heads, ready to ſtrike them downe, yet they aduenture themſelues to come neere to the ſhip, to catch ſome of them, at what price ſoeuer. And they which were not occupied in fiſhing did paſſe their time in that ſport. And ſo did they, by their diligence that wee tooke ſome thirty of them. But in this action one of our ſhip-wrights fell downe in the ſea. And it was good for him that the ſhip went but ſlow, which gaue him meanes to ſaue himſelfe by taking hold of the rudder, from which he was pulled in a boord, but for his paines was well beaten by Captaine *Foulques*.

The fiſhing of Cod.

Happe-foyes Why ſo called.

In this fiſhing we ſometimes did take ſea-dogges, whoſe ſkinnes our Ioyners did keepe carefully to ſmooth their worke withall. Item, fiſhes called by Frenchmen *Merlus*, which be better then Cod, and ſometimes another kinde of fiſh called *Bars*: which diuerſity did augment our

Sea-dogges skinnes.

delight. They which were not busie in taking neither fishes nor birdes, did passe their time in gathering the hearts, guts, and other inward parts (most delicate) of the Cod-fish, which they did mince with lard and spices, and with those things did make as good *Bolonia* sausiges, as any can be made in Paris, and we did eat of them with a very good stomacke.

Excellent sawsiges made with the inwards of Codd.

On the euening we made ready to continue our course, hauing first made our Canons to roare, as well because of Saint Iohn his holy day, as for *Monsieur De Poutrincourts* sake, which beareth the name of that Saint. The next day some of our men tolde vs they had seene a Bancke of Ice. And thereupon was recited vnto vs, how that the yeare before, a ship of Olone was cast away, by approaching too neere to it, and that two men hauing saued themselues vpon the Ice, had this good fortune, that another ship, passing by, the men tooke them in aboord them.

Men saued vpon a banck of Ice.

It is to be noted that from the 18. of Iune vntill wee did arriue at Port Royall, we haue found the weather quite otherwise to that we had before. For (as we haue already said) we had colde mistes or fogges, before our comming to the Bancke (where we came in faire sunshine) but the next day, we fell to the fogges againe, which (a far off) we might perceiue to come and wrappe vs about, holding vs continually prisoners three whole daies, for two daies of faire weather that they permitted vs: which was alwaies accompanied with colde, by reason of the Summers absence. Yea euen diuers times wee haue seene our selues a whole sennight, continually in thicke fogges, twice without any shew of Sunne, but very little, as I will recite heereafter. And I will bring foorth a reason for such effects which seemeth vnto me probable. As wee see the fire to draw the moistnesse of a wet cloath, opposite vnto it, likewise the sunne draweth moistnesse and vapours both from the sea and from the land. But for the dissoluing of them, there is heere one vertue, and beyond those parts another,

The weather in those seas contrary, then in ours.

The causes of mists on the West sea.

according

according to the accidents and circumſtances that are found. In theſe our countries it raiſeth vp vapours onely from the ground, and from our riuers: which earthly vapours, groſſe and waighty, and participating leſſe of the moiſt ellement, doe cauſe vs a hot aire, and the earth diſcharged of thoſe vapours, becomes thereby more hot and parching. From thence it commeth, that the ſaid vapors, hauing the earth of the one part, and the Sunne on the other, which heateth them, they are eaſily diſſolued, not remaining long in the aire, vnleſſe it be in winter, when the earth is waxen colde, and the Sunne beyond the *Equinoctiall* line, farre off from vs. From the ſame reaſon proceedeth the cauſe, why miſtes and fogges be not ſo frequent, nor ſo long in the French ſeas, as in New-found-land, becauſe that the Sunne, paſſing from his riſing, aboue the grounds, this ſea, at the comming thereof, receiueth almoſt but earthly vapours, and by a long ſpace retaineth this vertue to diſſolue very ſoone the exhalations it draweth to it ſelfe. But when it commeth to the middeſt of the Ocean, and to the ſaid new found land, hauing eleuated and aſſumed in ſo long a courſe a great abundance of vapours, from this moiſt wide Ocean, it doth not ſo eaſily diſſolue them, as well, becauſe thoſe vapours be colde of themſelues, and of their nature, as becauſe the Element which is neereſt vnder them, doth ſimpathize with them, and preſerueth them, & the Sunne beames being not holpen in the diſſoluing of them, as they are vpon the earth. Which is euen ſeene in the land of that countrie, which (although it hath but ſmall heat, by reaſon of the abundance of woods) notwithſtanding it helpeth to diſperſe the miſtes and fogges, which be ordinarily there, in the morning, during ſummer, but not as at Sea, for about eight aclocke in the morning they begin to vaniſh away, and ſerue as a dew to the ground.

I hope the reader will not diſlike theſe ſmall digreſſions, ſeeing they ſerue to our purpoſe. The 28. day of Iune, we found A ſmall bancke.

found our ſelues vpon a little ſmall bancke (other then the great Bancke whereof we haue ſpoken) at forty fadams: and the day following, one of our Sailers fell by night into the ſea, which had beene loſt if he had not met with a cable, hanging in the water. From that time forward, we began to deſcrie land-markes (it was New-found-land) by hearbes, moſſes, flowers, and peeces of wood, that we alwaies met, abounding the more, by ſo much we drew neere to it. The 4. day of Iuly, our ſaylers, which were appointed for the laſt quarter watch, deſcried in the morning, very early, euery one being yet a-bed, the Iles of Saint *Peter*, And the Friday the ſeuenth of the ſaid Moneth, we diſcouered, on the Lar-boord, a Coaſt of land, high raiſed vp, appearing vnto vs, as long as ones ſight could ſtretch out, which gaue vs greater cauſe of Ioy, then yet we had had, wherein God did greatly ſhew his mercifull fauour vnto vs, making this diſcouery in faire calme weather. Being yet farre from it, the bouldeſt of the company went vp to the maine top, to the end to ſee it better, ſo much were all of vs deſirous to ſee this land, true and moſt delightfull habitation of Man. *Monſieur De Poutrincourt* went vp thither, and my ſelfe alſo, which we had not yet done. Euen our dogges did thruſt their noſes out of the ſhip, better to draw and ſmell the ſweet aire of the land, not being able to containe themſelues from witneſſing, by their geſtures, the ioy they had of it. We drew within a league neere vnto it, and (the ſailes being let downe) we fell a fiſhing of Codde, the fiſhing of the Bancke beginning to faile. They which had before vs, made voyages in thoſe parts, did iudge vs to be at *Cap-Breton*. The night drawing on, we ſtood off to the ſea-ward: the next day following, being the eight of the ſaid moneth of Iulj, as we drew neere to the Bay of Campſeau, came, about the euening, miſts, which did continue eight whole daies, during the which we kept vs at ſea, hulling ſtill, not being able to goe forward, being reſiſted by Weſt and South-Weſt windes. During theſe eight

A Mariner fallen by night in the ſea.

Land markes.

The diſcouery of S. Peters Ilands.

Plain diſcouery of the Land.

Cap. Breton.

The Bay of Campſeau.

Eight daies.

eight daies, which were from one Saturday to another, God (who hath alwaies guided theſe voyages, in the which not one man hath beene loſt by ſea) ſhewed vs his ſpeciall fauour, in ſending vnto vs, among the thicke fogs, a clearing of the Sunne, which continued but halfe an houre: And then had we ſight of the firme land, and knew that we were ready to be caſt away vpon the rockes, if we had not ſpeedily ſtood off to ſea-ward. A man doth ſometimes ſeeke the land, as one doth his beloued, which ſometimes repulſeth her ſweet heart very rudely. Finally, vpon Saturday the 15. of Iulj, about two a clocke in the after noone, the ſky began to ſalute vs, as it were, with Cannon ſhots, ſhedding teares, as being ſory to haue kept vs ſo long in paine. So that faire weather being come again, we ſaw comming ſtraight to vs (we being fower leagues off from the land) two Shaloupes with open ſailes, in a ſea yet wrathed. This thing gaue vs much content. But whilſt we followed on our courſe, there came from the land odors vncomparable for ſweetneſſe, brought with a warm wind, ſo abundantly, that all the Orient parts could not procure greater abundance. We did ſtretch out our hands, at it were to take them, ſo palpable were they, which I haue admired a thouſand times ſince. Then the two ſhaloups did approach, the one manned with Sauages, who had a Stagge painted at their ſailes, the other with Frenchmen of Saint *Maloes*, which made their fiſhing at the Port of *Camſeau*, but the Sauages were more diligent, for they arriued firſt. Hauing neuer ſeene any before, I did admire, at the firſt ſight, their faire ſhape, and forme of viſage. One of them did excuſe himſelfe, for that he had not brought his faire beuer gowne, becauſe the weather had beene foule. He had but one red peece of frize vpon his backe, and *Matachiaz* about his necke, at his wriſtes, aboue the elbow, and at his girdle. We made them to eat and drinke. During that time they tolde vs all that had paſſed, a yeere before, at Port Royall (whither we were bound. In the meane while,

Gods fauour in danger.

Calme weather.

Maruellous odours cumming from the land.

The boording of two ſhalopes.

The Sauages goodly men.

Matachiaz bracelets, necklaces, bracelets, and wrought girdles.

while, them of Saint *Maloe* came, and tolde vs as much as the Sauages had. Adding that the wensday, when that we did shunne the rockes, they had seene vs, and would haue come to vs with the said Sauages, but that they left off, by reason we put to the sea: and moreouer that it had beene alwaies faire weather on the land: which made vs much to maruell: but the cause thereof hath beene shewed before. Of this discommodity may be drawne heereafter a great good, that these mists will serue as a rampier to the country, and one shall know with speed what is passed at sea. They tolde vs also that they had beene aduertised, some daies before, by other Sauages, that a ship was seene at Cap Breton. These French men of S. *Maloe* were men that did deale for the associates of *Monsieur De Monts*, and did complaine that the Baskes, or men of Saint Iohn *De Lus* (against the King his Inhibitions) had trucked with the Sauages, and caried away aboue six thousand Beauers skinnes. They gaue vs sundrie sorts of their fishes, as *Bars*, *Marlus* and great *Fletans*. As for the Sauages, before to depart, they asked bread of vs, to carry to their wiues, which was granted and giuen them, for they deserued it well, being come so willingly to shew vs in what part wee were. For since that time we sailed still in assurance, and without doubt.

During the mists at sea, it is faire wether on land.

A discommoditie brings a commodity.

The care of the sauages for their wiues.

At the parting, some number of ours went aland at the Port of *Campseau*, as well to fetch vs some wood and fresh water, whereof we had neede, as for to follow the Coast from that place to Port Royal in a shaloup, for we did feare lest *Monsieur De Pont* should be at our comming thither already gone from thence. The Sauages made offer to goe to him thorow the woods, with promise to be there within six dayes, to aduertise him of our comming, to the end to cause his stay, for as much as word was left with him to depart, vnlesse he were succoured within the 16. day of that moneth, which he failed not to doe: notwithstanding our men desirous to see the land neerer, did hinder the same

The departing of some of our company going aland.

The Sauages doe trauell much way in small time.

which

which promiſed vs to bring vnto vs the next day the ſaid wood and water, if we would approch neere the land, which we did not, but followed on our courſe.

The Tueſday, 17. of Iuly, we were, according to our accuſtomed maner, ſurpriſed with miſtes and contrary wind. But the Thurſday we had calme weather, ſo that whether it were miſt or faire weather we went nothing forward. During this calme, about the euening, a Shipwright, waſhing himſelfe in the ſea, hauing before drunke too much *Aqua-vitæ*, found himſelfe ouertaken, the cold of the ſea water ſtriuing againſt the heat of this ſpirit of wine. Some Mariners, ſeeing their fellow in danger, caſt themſelues into the water to ſuccour him, but his wits being troubled, he mocked them, and they not able to rule him. Which cauſed yet other Mariners to goe to helpe; and they ſo hindred one another, that they were all in danger. In the end there was one of them, which, among this confuſion, heard the voice of *Monſieur De Poutrincourt*, who did ſay to him, *Iohn Hay* looke towards me, and with a rope that was giuen him, he was pulled vp, and the reſt withall were ſaued. But the Author of the trouble fell into a ſickneſſe, that almoſt killed him.

Miſtes. Calmes.

The perill of many Mariners.

Drunkenneſſe cauſeth diuers perils.

After this calme we had two daies of fogges. The Sunday 23. of the ſaid moneth, we had knowledge of the Port *Du Reſſignoll*, and the ſame day in the afternoone, the Sunne ſhining faire, we caſt anker at the mouth of Port *Du Mouton*, and we were in danger to fall vpon a ſhold, being come to two fathams and a halfe depth. We went aland ſeuenteene of vs in number, to fetch the wood and water, whereof we had need. There we found the Cabins and lodgings, yet whole and vnbroken, that *Monſieur De Monts* made two yeeres before, who had ſoiourned there by the ſpace of one moneth, as we haue ſaid in his place. We ſaw there, being a ſandy land, ſtore of Oakes, bearing acornes, Cypreſſe-trees, Firre-trees, Bay-trees, Muske-roſes, Gooſe-berries, Purſlen, Raſpies, Fernes, *Lyſimachia*

Port *au Reſſignoll*.

Port *au Mouton*.

What growes in the land at Port *au Mouton*.

(a kinde of *Sammonee*) *Calamus odoratus*, *Angelica*, and other ſimples, in the ſpace of two houres that we taried there. We brought backe in our ſhip wilde peaze, which we found good. We had not the leaſure to hunt after rabets that be there in great number, not far from the Port, but we returned aboord as ſoone as we had laden our ſelues with water and wood: and ſo hoiſed vp ſailes.

Le Cap de Sable. Tueſday the 25. day we were about the *Cap De Sable*, in faire weather, and made a good iourny, for about the euening we came to ſight of *Long Ile*, and the Bay of Saint *Marie*, but becauſe of the night we put backe to the ſeaward. And the next day we caſt anker at the mouth of Port Royall, where we could not enter by reaſon it was ebbing water, but we gaue two Cannon ſhot from our ſhip to ſalute the ſaid Port, and to aduertiſe the Frenchmen that we were there.

Long Iland. The Bay S. Mary. The arriuing to Port Royall.

Thurſday the 27. of Iuly we came in with the floud, which was not without much difficultie, for that we had the winde contrary, and guſts of winde from the mountaines, which made vs almoſt to ſtrike vpon the rockes. And in theſe troubles our ſhip bare ſtill contrary, the Poupe before, and ſometimes turned round, not being able to doe any other thing elſe. Finally, being in the Port, it was vnto vs a thing marueilous to ſee the faire diſtance and largeneſſe of it, and the mountaines and hils that inuironed it, & I wondered how ſo faire a place did remaine deſert, being all filled with woods, ſeeing that ſo many pine away in the world, which might make good of this land, if onely they had a chiefe gouernor to conduct them thither. By little and little we drew neere to the Iland, which is right ouer againſt the fort where we haue dwelt ſince: An Iland I ſay, the moſt agreeable thing to be ſeene in her kinde, that is poſſible to bee deſired, wiſhing in our ſelues to haue brought thither ſome of thoſe faire buildings that are vnprofitable in theſe our parts, that ſerue for nothing, but to retire wildefowle in, and other birds. We knew not yet, if

Difficulties in comming in.

The beauty of the Port.

Monsieur Du Pont was gone or no, and therefore we did expect that he should send some men to meet vs; but it was in vaine: for he was gone from thence 12. daies before. And whilest we did hull in the middest of the Port, *Memberton*, the greatest *Sagamos* of the *Souriquois* (so are the people called with whom we were) came to the French-fort, to them that were left there, being only two, crying as a madde-man, saying in his language; What! You stand heere a dining (for it was about noone) and doe not see a great ship that commeth heere, and we know not what men they are: Suddenly these two men ran vpon the bulwarke, and with diligence made ready the Canons, which they furnished with pellets & touch powder. *Memberton*, without delay, came in a Conow made of barkes of trees, with a daughter of his, to view vs: And hauing found but friendship, and knowing vs to be Frenchmen, made no alarme. Notwithstanding one of the two Frenchmen left there, called *La Taille*, came to the shore of the Port, his match on the cocke, to know what we were (though he knew it well enough, for we had the white Banner displaied at the toppe of the mast) and on the sudden foure volly of canons were shot off, which made innumerable echoes: And from our part, the fort was saluted with three Canon shots, and many musket shots, at which time our Trumpeter was not slacke of his dutie. Then we landed, viewed the house, and we passed that day in giuing God thankes, in seeing the Sauages cabins, and walking thorow the medowes. But I cannot but praise the gentle courage of these two men, one of them I haue already named, the other is called *Miquelet*: which deserue well to bee mentioned heere, for hauing so freely exposed their liues in the conseruation of the welfare of New France. For *Monsieur Du Pont* hauing but one barke and a shaloupe, to seeke out towards New-found-land, for french ships, could not charge himselfe with so much furniture, corne, meat and marchandises as were there; which he had beene forced to cast

Sagamos signifieth Captain.

Praises of the two Frenchmen left alone in the fort of Port-Royall.

into the sea (and which had been greatly to our preiudice, and we did feare it very much) if these two men had not aduentured themselues to tary there, for the preseruing of those things, which they did with a willing and ioyfull minde.

CHAP. XIII.

The happy meeting of Monsieur Du Pont *: his returne vnto Port Royall : reioycing : description of the confines of the said Port : coniecture touching the head and spring of the great Riuer of Canada; sowing of Corne : the returne of* Monsieur Du Pont *into France : the voyage of* Monsieur De Poutrincourt *vnto the countrie of the Armouchiquois : faire Rie sprung vp without tillage : the exercises and maner of liuing in Port Royall : the Medowes of the riuer De L'Equille.*

The tilling of the ground.

THe Friday, next day after our arriuall, *Monsieur De Poutrincourt* affected to this enterprise, as for himselfe, put part of his people to worke in the tillage and manuring of the ground, whilest the others were emploied in making cleane of the chambers, and euery one to make ready that which belonged to his trade. In the meane time those people of ours that had left vs at *Campseau*, to come along the coast, met (as it were miraculously) with *Monsieur Du Pont*, among Hands, that be in great number in those parts. To declare how great was the ioy of each side, is a thing not to be expressed. The said *Monsieur Du Pont*, at this happy and fortunate meeting, returned backe to see vs in Port Royall, and to ship himselfe in the *Ionas*, to returne into France. As this chance was beneficiall vnto him, so was it vnto vs, by the meanes of his ships that he left with vs. For without that, we had been in such extremity that we had not been able to goe nor come any where, our ship being once returned into France. He

The meeting with *Monsieur Du Pont*.

arriued

arriued there, on Mondy the last of Iuly, and tarried yet in Port Royall vntill the 28. of August. All this moneth we made merry. *Monsieur De Poutrincourt* did set vp and opened a Hogshed of wine, one of them that was giuen him for his owne drinking, giuing leaue to all commers to drinke as long as it should hold, so that some of them drunke vntill their caps turned round.

At the very beginning, we were desirous to see the country vp the riuer, where we found medowes, almost continually aboue twelue leagues of ground, among which, brookes doe run without number, which come from the hils and mountaines adioyning. The woods very thicke on the water shoares, and so thicke, that sometimes, one cannot goe thorow them. Yet for all that, I would not make them such as *Ioseph Acosta* reciteth those of *Peru* to be, when he saith: *One of our brethren, a man of credit, told vs, that being gone astray, and lost in the Mountaines, not knowing what part, nor which way he should goe, found himselfe among bushes so thicke, that he was constrained to trauell vpon them, without putting his feet on the ground, a whole fortnights space.* I refer the beleeuing of that to any one that will; but this beleefe cannot reach so farre, as to haue place with me.

Ioseph Acosta lib. 4. ca. 30.

Now in the land whereof we speake, the woods are thinner farre off from the shoares and watrish places: And the felicity thereof is so much the more to be hoped for, in that it is like the land, which God did promise to his people, by the mouth of Moyses, saying: *The Lord thy God doth bring thee into a good land, of riuers of waters, with fountaines and depthes, which doe spring in fields, &c. A land where thou shalt eat thy bread without scarsitie, wherein nothing shall faile thee, a land whose stones are of Iron, and from whose Mountaines thou shalt digge brasse.* And further in another place, confirming the promises for the goodnesse and state of the land that he would giue them. *The country* (saith he) *wherein you are going for to possesse it, is not as the land of Egypt,*

Land like to that which God promised to his people. Deut. 8. vers. 7. 8.

Deuter. 11. vers. 10.

from whence you are come foorth, where thou diddest sow thy seed, and wateredst it with the labour of thy feet, as a garden of hearbes. But the country thorow which you are going to passe, for to possesse it, is a land of mountaines and fields, and is watred with waters that raineth from heauen. Now according to the description that heeretofore we haue made of Port Royall, and the confines thereof, in describing the first voiage of *Monsieur De Monts*, and as yet we doe mention it heere, brookes doe there abound at will, and (for this respect) this land is no lesse happy than the country of the Gaules (now called France) to whom King *Agrippa* (making an oration to the Iewes recited by *Iosephus* in his warre of the Iewes) attributed a particular felicity, because they had store of domesticall fountaines: And also that a part of those countries is called *Aquitaine*, for the same consideration. As for the stones which our God promiseth that should be of iron, and the mountaines of Brasse, that signifieth nothing else, but the Mines of Copper, of Iron, and of steele, whereof we haue already heeretofore spoken, and will speake yet heereafter. And as for the fields (whereof we haue not yet spoken) there be some on the West side of the said Port Royall. And aboue the Mountaines there be some faire ones, where I haue seene lakes and brookes, euen as in the vallies. Yea euen in the passage to come foorth from the same fort, for to go to sea, there is a brooke, which falleth from the high rockes downe, and in falling disperseth it selfe into a small raine, which is very delightfull in Summer, because that at the foote of the rocke, there are caues, wherin one is couered, whilest that this raine falleth so pleasantly: And in the caue (wherein the raine of this brooke falleth) is made (as it were) a Raine-bow, when the Sunne shineth: which hath giuen me great cause of admiration. Once we went from our fort as farre as the sea thorow the woods, the space of three leagues, but in our returne we were pleasantly deceiued, for at the end of our iourny, thinking to be in a plaine champion country,

Heereupon the 3. chap.

Abundance of brookes.

Iron stones. Mountaines of Brasse.

Lakes and brooks vpon the mountaines.

The forme of a Raine bow, vnder a caue.

They trauell three leagues in the woods.

we found our selues on the top of a high Mountaine, and were forced to come downe with paine enough, by reason of snowes. But Mountaines be not perpetual in a country. Within 15. leagues of our dwelling, the country, thorow which the Riuer *L'Equille* passeth, is all plaine and euen. I haue seene in those parts many countries, where the land is all euen, and the faireſt of the world. But the perfection thereof is, that it is well watered. And for witnesse whereof, not onely in Port Royall, but also in all New France, the great riuer of Canada is proofe thereof, which at the end of 400. leagues is as broade as the greateſt riuers of the world, repleniſhed with Iles and rockes innumerable: taking her beginning from one of the lakes which doe meet at the ſtreame of her courſe (and ſo I thinke) ſo that it hath two courſes, the one from the Eaſt towards France: the other from the Weſt towards the South ſea: which is admirable, but not without the like example found in our *Europe*. For the riuer which commeth downe to *Trent* and to *Verone* proceedeth from a lake which produceth another riuer, whoſe courſe is bent oppoſite to the riuer of *Lins*, which falleth into the riuer *Danube*. So the *Nile* iſſueth from a lake that bringeth foorth other riuers, which diſcharge themſelues into the great *Ocean*.

Country well watered.

Coniecture vpon the ſpring of the great Riuer of *Canada*.

Let vs returne to our tillage: for to that muſt we apply our ſelues: it is the firſt mine that muſt be ſought for, which is more worth than the treaſures of *Atabalipa*: And he that hath corne, wine, cattell, wollen and linnen, leather, iron, and afterward Codde-fiſh, he needeth no other treaſures, for the neceſſaries of life. Now all this is (or may be) in the land by vs deſcribed: vpon the which *Monſieur De Pontrincourt* hauing cauſed a ſecond tillage to be made, in fifteene daies after his arriuall thither, he ſowed it with our French corne, as well wheat and rie, as with hempe, flax, turnep ſeed, rediſh, cabidges & other ſeeds: And the eight day following, hee ſaw that his labour had not beene in vaine, but rather a faire hope, by the production that the ground

Which is the firſt mine.

Sowing of corne.

ground had already made of the seedes which she had receaued. Which being shewed to *Monsieur Du Pont*, was vnto him a faire subiect to make his relation in France, as a thing altogether new there.

20 Of August. The 20. day of August was already come, when these faire shewes were made, and the time did admonish them, that were to goe in the voyage, to make ready. Whereunto they began to giue order, so that the 25. day of the same moneth, after many peales of ordinance, they waighed anker to come to the mouth of the Port, which is commonly the first daies iourny.

Cause of the voyage made into the country of the *Armouchiquois*. *Monsieur De Monts* being desirous to reach as farre into the South as he could, and seeke out a place very fit to inhabite, beyond *Malebarre*, had requested *Monsieur De Poutrincourt* to passe farther than yet he had done, and to seeke a conuenient Port in good temperature of aire, making no greater account of Port Royall than of S. *Croix*, in that which concerneth health. Whereunto the said *Monsieur De Poutrincourt* being willing to condescend, would not tarry for the spring time, knowing he should haue other employments to exercise himselfe withall. But seeing his sowings ended, and his field greene, resoluted himselfe to make this voyage and discouery before winter. So then he disposed all things to that end, and with his Barke ankered neere to the *Ionas*, to the end to get out in company. Whilest they lay there for a prosperous winde the space of three daies, there was a Whale of meane bigneesse (which the Sauages doe call *Maria*) who came euery day into the Port, with the morning floud, playing there within at her pleasure, and went away backe againe with the ebbe. And then, taking some leasure, I made, in French verses, a farewell to the said *Monsieur Du Pont* and his company, which I haue placed among the *Muses* of New France.

A whale in Port Royall.

Parting from Port Royall. The 28. day of the said moneth each of vs tooke his course, one one way, and the other another, diuersly to

God

Gods keeping. As for *Monsieur Du Pont* he purposed by the way to set vpon a Merchant of *Rone*, named *Boyer*, who (contrary to the Kings inhibitions) was in those parts to trucke with the Sauages, notwithstanding he had beene deliuered out of prison in Rochell, by the consent of *Monsieur De Poutrincourt*, vnder promise he should not go thither; but the said *Boyer* was already gone. And as for *Monsieur De Poutrincourt*, he tooke his course for the Ile of S. *Croix*, the Frenchmens first abode, hauing *Monsieur De Champdore* for master and guide of his Barke: But being hindered by the winde, and because his barke did leake, he was forced twice to put backe againe. In the end hee quite passed the *Bay Françoise*, and viewed the said Ile, where he found ripe Corne, of that which two yeares before was sowed by *Monsieur De Monts*, which was faire, big, waighty, and well filled. He sent vnto vs some of that Corne to Port Royall, where I was requested to stay, to looke to the house, and to keepe the rest of the company there, in concord. Whereunto I did agree (though it was referred to my will) for the assurance that we had among our selues, that the yeare following we should make our habitation in a warmer country beyond *Malebarre*, and that we should all goe in company, with them that should be sent to vs out of France. In the meane while I employed my selfe in dressing the ground, to make inclosures and partitions of Gardens, for to sow Corne and kitchin hearbes. We caused also a ditch to be made all about the fort, which was very needfull to receaue the waters and moistnesse, that before did run vnderneath among the rootes of trees, that had beene fallen downe: which paraduenture did make the place vnhealthfull. I will not stand in describing heere, what each of our other workmen and labourers did particularly make. It sufficeth that we had store of Ioyners, Carpenters, Masons, Stone-caruers, Locke-smithes, Taylers, Boord-sawyers, Mariners, &c. who did exercise their trades, which (in doing their duties) were very kindly

Faire Rie found at S. *Croix*.

Their meaning is to plant beyond *Malebarre* to the Southward.

A ditch profitably made.

What store of workemen and labourers in New France.

Their exercise and maner of life.

vſed, for they were at their owne liberty for three houres labour a day. The ouerplus of the time they beſtowed it, in going to gather muſſels, which are at low water in great quantity before the fort, or Lapſters, or Crabs, which are in Port Royall vnder the Rockes in great abundance, or Cockles, which are in euery part in the Oaſe, about the ſhores of the ſaid Port: All that kinde of fiſh is taken without net or boate. Some there were that ſometimes tooke wilde-fowle, but not being skilfull, they ſpoiled the game. And as for vs, our table was furniſhed by one of *Monſieur De Monts* men, who prouided for vs in ſuch ſort that we wanted no fowle, bringing vnto vs, ſometimes halfe a doſen of birdes, called by French men, *Outards* (a kinde of wilde geeſe) ſometimes as many mallardes, or wilde geeſe, white and gray, very often two or three doſen of larkes, and other kindes of birds. As for bread, no body felt want thereof, and euery one had three quarts of pure and good wine a day. Which hath continued with vs as long as we haue beene there, ſauing that, when they, who came to fetch vs, in ſtead of bringing commodities vnto vs, helped vs to ſpend our owne (as we ſhall haue occaſion hereafter to declare) we were forced to reduce that portion to a pinte; and notwithſtanding there was very often ſome thing more of extraordinary. This voyage (for this reſpect) hath beene the beſt voyage of all, whereof we are to giue much praiſes to the ſaid *Monſieur De Monts*, and his aſſociates *Monſieur Macquin* and *Monſieur Georges* of Rochel, in prouiding ſo abundantly for vs. For truely I finde that this Septembrall liquor (I meane wine) is, among other things, a ſoueraigne preſeruatiue againſt the ſickneſſe of that country: And the ſpiceries, to correct the vice that might be in the aire of that region, which neuertheles I haue alwaies found very cleere and pure, notwithſtanding the reaſons that I may haue alleaged for the ſame, ſpeaking heeretofore of the ſame ſickneſſe. For our allowance, we had Peaſe, Beanes, Rice, Prunes, Raiſons, dry

Muſſels, Lapſters, Crabs.

Good prouiſion of wilde-fowle.

What quantity of bread and wine.

Preſeruatiue againſt the ſickneſſe of New France.

A cleare and pure aire.

Allowance.

Codde,

Codde, and ſalt fleſh, beſides Oyle and Butter. But whenſoeuer the Sauages, dwelling neere vs, had taken any quantity of Sturgions, Salmons, or ſmall fiſhes; Item, any Beuers, * *Ellans, Carabous,* (or fallow Deere) or other beaſts, mentioned in my farwell to New France, they brought vnto vs halfe of it: and that which remained they expoſed it ſometimes to ſale publikely, and they that would haue any thereof did trucke bread for it. This was partly our maner of life in thoſe parts. But although euery one of our workemen had his particular trade or occupation, yet for all that it was neceſſary to imploy himſelfe to all vſes, as many did. Some Maſons and Stone-caruers applied themſelues to baking, which made vs as good bread as is made in Paris. Alſo one of our Sawyers, diuers times made vs Coales in great quantitie.

* A kinde of ſtagge or red Deere.

The liberall nature of the Sauages.

Charcoale made in New France.

Wherein is to be noted a thing that now I remember. It is, that being neceſſary to cut turffes to couer the piles of wood, heaped to make the ſaid coales, there was found in the medowes three foot deepe of earth, not earth, but graſſe or hearbes mingled with mudde, which haue heaped themſelues yeerely one vpon another from the beginning of the world, not hauing beene mooued. Neuertheleſſe the greene thereof ſerueth for paſture to the *Ellans*, which we haue many times ſeene in our medowes of thoſe parts, in heards of three or foure, great and ſmall, ſuffering themſelues ſometimes to bee approched, then they ran to the woods: But I may ſay moreouer, that I haue ſeene, in croſſing two leagues of our ſaid medowes, the ſame to be al troden with trackes of *Ellans*, for I know not there any other clouen footed beaſts. There was killed one of thoſe beaſts, not farre off from our fort, at a place where *Monſieur De Monts* hauing cauſed the graſſe to be mowed two yeares before, it was growen againe the faireſt of the world. Some might maruell how thoſe medowes are made, ſeeing that all the ground in thoſe places is couered with woods. For ſatisfaction whereof, let the curious reader know, that in

What earth is in the medowes.

Ellans in the Medowes.

high ſpring tides, ſpecially in March and September, the floud couereth thoſe ſhores, which hindereth the trees there to take root. But euery where, where the water ouerfloweth not, if there be any ground, there are woods.

CHAP. XIIII.

Their departing from the Ile of S. Croix : *the baye of* Marchin : Choüakoet : *vines and grapes : the liberality of the Sauages : the land and people of the Armouchiquois : the cure of an Armouchiquois wounded : the ſimplicitie and ignorance of the people : vices of the Armouchiquois : ſuſpicion : people not caring for clothes : corne ſowed, and vines planted in the country of the Armouchiquois : quantitie of grapes : abundance of people : dangerous Sea.*

LEt vs returne to *Monſieur de Poutrincourt*, whom we haue left in the Ile Saint *Croix*. Hauing made there a reuiew, and cheriſhed the Sauages that were there, he went in the ſpace of foure daies to *Pemtegoet*, which is that place ſo famous vnder the name of *Norombega*. There needeth not ſo long a time in comming thither, but he taried on the way to mend his barke : for to that end he had brought with him a Smith and a Carpenter, and quantity of boordes. He croſſed the Iles, which be at the mouth of the riuer, and came to *Kinibeki*, where his barke was in danger, by reaſon of the great ſtreames that the nature of the place procureth there. This was the cauſe why he made there no ſtay, but paſſed further to the Baie of *Marchin*, which is the name of a Captaine of the Sauages, who at the arriuall of the ſaid *Monſieur De Poutrincourt*, began to crie out aloud *Hé Hé* : whereunto the like anſwer was made vnto him. He replied, asking in his language, What are ye ? They anſwered him, Friends : And thereupon *Monſieur De Poutrincourt* approching, treated amity with him, and preſented him with kniues, hatchets, and *Matachiaz*, that is to ſay, ſcarfes, karkenets and bracelets

Pemptegoet.

Kinibeki.

The bay of *Marchin.*

bracelets made of beades, or quils made of white and blew glasse; whereof he was very glad, as also for the confederacy that the said *Monsieur De Poutrincourt* made with him, knowing very well that the same would be a great aide and support vnto him. He distributed to some men that were about him, among a great number of people, the presents that the said *Monsieur De Poutrincourt* gaue him, to whom he brought store of *Orignac*, or *Ellans* flesh (for the Baskes doe call a Stagge, or *Ellan*, *Orignac*) to refresh the company with victuals. That done, they set sailes towards *Choüakoet*, where the riuer of Captaine *Olmechin* is, and where the yeare following was made the war of the *Souriquois* and *Etechemins*, vnder the conduct of the *Sagamos Membertou*, which I haue described in verses, which verses I haue inserted among the Muses of New-France. At the entry of the Bay of the said place of *Choüakoet* there is a great Iland, about halfe a league compasse, wherein our men did first discouer any vines (for, although there be some in the lands neerer to Port Royall, notwithstanding there was yet no knowledge had of them) which they found in great quantity, hauing the truncke three and foure foot high, and as bigge as ones fist in the lower part, the grapes faire and great, and some as bigge as plummes, other lesser: but as blacke, that they left a staine where their liquor was spilled: Those grapes, I say, lying ouer bushes and brambles that grow in the same Iland, where the trees are not so thicke as in other where, but are six or seuen rods distant a sunder, which causeth the grapes to be ripe the sooner; hauing besides a ground very fit for the same, grauelly and sandy. They taried there but two houres: but they noted, that there were no vines on the North-side, euen as in the Ile Saint *Croix* are no Cedar-trees, but on the West side.

Confederacy.

The riuer of *Olmechin*.

Port De *Choüakoet*.

An Iland of vines.

From this Iland they went to the riuer of *Olmechin*, a Port of *Chauakoet*, where *Marchin* and the said *Olmechin* brought to *Monsieur De Poutrincourt* a prisoner of the

The riuer of *Olmechin*.

Souriquois (and therefore their enemy) which they gaue vnto him freely. Two houres after there arriued two Sauages, the one an *Eteſhemin*, named *Chkoudun*, Captaine of the riuer Saint *Iohn*, called by the Sauages *Oigoudi*: The other a *Souriquois*, named *Meſſamoet*, Captaine or *Sagamos* of the riuer of the Port *De La Heve*, where this priſoner was taken. They had great ſtore of Merchandiſes trucked with Frenchmen, which they were comming to vtter, that is to ſay, great, meane, and ſmall kettles, hatchets, kniues, gownes, ſhort cloakes, red waſtcoates, bisket, and other things: whereupon there arriued twelue or fifteene boats, full of Sauages of *Olmechins* ſubiection, being in very good order, all their faces painted, according to their wonted cuſtome, when they will ſeeme faire, hauing their bow and arrow in hand, and the quiuer, which they laid downe a boord. At that houre *Meſſamoet* began his Oration before the Sauages: Shewing them, how that in times paſt, they often had friendſhip together; and that they might eaſily ouercome their enemies, if they would haue intelligence and ſerue themſelues with the amitie of the Frenchmen, whom they ſaw there preſent to know their Country, to the end to bring commodities vnto them hereafter, and to ſuccour them with their forces, which forces he knew, and he was the better able to make a demonſtration thereof vnto them, by ſo much that hee which ſpake, had before time beene in France, and dwelt there with *Monſieur De Grandmont*, Gouernour of Bayonne. Finally, his ſpeech continued almoſt an houre with much vehemency and affection, with a geſture of body and armes, as is requiſite in a good Oratour. And in the end he did caſt all his merchandiſes (which were worth aboue 300. crownes, brought into that country) into *Olmechin* his boat, as making him a preſent of that, in aſſurance of the loue he would witnes vnto him. That done the night haſted on, and euery one retired himſelfe. But *Meſſamoet* was not pleaſed, for that *Olmechin* made not the like orati-

The galantneſſe of the Sauages.

Port *de la Heve.*

The Sauages doe paint their faces.

The Oration of *Meſſamoet*

Meſſamoets affection to the French men.

The largeſſe and liberality of *Meſſamoets.*

on vnto him, nor requited his present: For the Sauages haue that noble quality, that they giue liberally, casting at the feet of him whom they wil honor, the presente that they giue him: But it is with hope to receiue some reciprocall kindnesse, which is a kinde of contract, which we call, without name, *I giue thee, to the end thou shouldest giue me.* And that is done thorow all the world. Therefore *Messamoet* from that day had in minde to make war to *Olmechin*. Notwithstanding the next day in the morning, he and his people did returne with a boate laden with that which they had, to wit, Corne, Tabacco, Beanes and Pumpions, which they distributed heere and there. Those two Captaines *Olmechin* and *Marchin* haue since beene killed in the wars. In whose stead was chosen by the Sauages one named *Bessabes*, which since our returne hath beene killed by Englishmen: And in stead of him they haue made a Captaine to come from within the lands, named *Astcon*, a graue man, valiant and redoubted, which, in the twinkling of an eye, will gather vp 1000. Sauages together, which thing *Olmechin* and *Marchin* might also doe. For our Barkes being there, presently the Sea was seene all couered ouer with their boates, laden with nimble and lusty men, holding themselues vp straight in them: which we cannot doe without danger, those boates being nothing else but trees hollowed after the fashion that we will shew you in the booke following. From thence *Monsieur De Pontrincourt* following on his course, found a certaine Port very delightfull, which had not beene seene by *Monsieur De Monts*. And during the voyage they saw store of smoke, and people on the shore, which inuited vs to come aland: And seeing that no account was made of it, they followed the barke along the sand, yea most often they did outgoe her, so swift are they, hauing their bowes in hand, and their quiuers vpon their backes, alwaies singing and dauncing, not taking care with what they should liue by the way. Happy people! Yea, a thousand times more happy than they which in these

The Sauages be liberall.

A Corne-country, beanes, pumpions and grapes.

Bessabes. Englishmen.

Astcon.

A very good Port.

The agility of the *Armouchiquois.*

Happy people if they had the knowledge of God.

Souriquois (and therefore their enemy) which they gaue vnto him freely. Two houres after there arriued two Sauages, the one an *Etechemin*, named *Chkoudun*, Captaine of the riuer Saint *Iohn*, called by the Sauages *Oigoudi*: The other a *Souriquois*, named *Messamoet*, Captaine or *Sagamos* of the riuer of the Port *De La Heve*, where this prisoner was taken. They had great store of Merchandises trucked with Frenchmen, which they were comming to vtter, that is to say, great, meane, and small kettles, hatchets, kniues, gownes, short cloakes, red wastcoates, bisket, and other things: whereupon there arriued twelue or fifteene boats, full of Sauages of *Olmechins* subiection, being in very good order, all their faces painted, according to their wonted custome, when they will seeme faire, hauing their bow and arrow in hand, and the quiuer, which they laid downe a boord. At that houre *Messamoet* began his Oration before the Sauages: Shewing them, how that in "times past, they often had friendship together; and "that they might easily ouercome their enemies, if they "would haue intelligence and serue themselues with the amitie of the Frenchmen, whom they saw there present to "know their Country, to the end to bring commodities vnto them hereafter, and to succour them with their forces, "which forces he knew, and he was the better able to make "a demonstration thereof vnto them, by so much that hee "which spake, had before time beene in France, and dwelt "there with *Monsieur De Grandmont*, Gouernour of Bayonne. Finally, his speech continued almost an houre with much vehemency and affection, with a gesture of body and armes, as is requisite in a good Oratour. And in the end he did cast all his merchandises (which were worth aboue 300. crownes, brought into that country) into *Olmechin* his boat, as making him a present of that, in assurance of the loue he would witnes vnto him. That done the night hasted on, and euery one retired himselfe. But *Messamoet* was not pleased, for that *Olmechin* made not the like orati-

The galantnesse of the Sauages. Port *de la Heve.*

The Sauages doe paint their faces.

The Oration of *Messamoet*

Messamoets affection to the French men.

The largesse and liberality of *Messamoets.*

on vnto him, nor requited his present: For the Sauages haue that noble quality, that they giue liberally, casting at the feet of him whom they wil honor, the present that they giue him: But it is with hope to receiue some reciprocall kindnesse, which is a kinde of contract, which we call, without name, *I giue thee, to the end thou shouldest giue me.* And that is done thorow all the world. Therefore *Messamoet* from that day had in minde to make war to *Olmechin*. Notwithstanding the next day in the morning, he and his people did returne with a boate laden with that which they had, to wit, Corne, Tabacco, Beanes and Pumpions, which they distributed heere and there. Those two Captaines *Olmechin* and *Marchin* haue since beene killed in the wars. In whose stead was chosen by the Sauages one named *Bessabes*, which since our returne hath beene killed by Englishmen: And in stead of him they haue made a Capteine to come from within the lands, named *Astiton*, a graue man, valiant and redoubted, which, in the twinkling of an eye, will gather vp 1000. Sauages together, which thing *Olmechin* and *Marchin* might also doe. For our Barkes being there, presently the Sea was seene all couered ouer with their boates, laden with nimble and lusty men, holding themselues vp straight in them: which we cannot doe without danger, those boates being nothing else but trees hollowed after the fashion that we will shew you in the booke following. From thence *Monsieur De Pontrincourt* following on his course, found a certaine Port very delightfull, which had not beene seene by *Monsieur De Monts*: And during the voyage they saw store of smoke, and people on the shore, which inuited vs to come aland: And seeing that no account was made of it, they followed the barke along the sand, yea most often they did outgoe her, so swift are they, hauing their bowes in hand, and their quiuers vpon their backes, alwaies singing and dauncing, not taking care with what they should liue by the way. Happy people! Yea, a thousand times more happy than they which in these

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these parts make themselues to be worshipped ; if they had the knowledge of God and of their saluation.

Fifes. *Monsieur De Poutrincourt* hauing landed in this Port, behold among a multitude of Sauages a good number of fifes, which did play with certaine long pipes, made as it were with canes of reedes, painted ouer, but not with such an harmony as our Shepheards might doe : And to shew the excellency of their art, they whisled with their noses in gambolling, according to their fashion.

A Sauage wounded. And as this people did runne headlong, to come to the Barke, there was a Sauage which hurt himselfe greeuously in the heele against the edge of a rocke, whereby hee was inforced to remaine in the place. *Monsieur De Poutrincourt* his Chirurgion, at that instant would apply to this hurt that which was of his art, but they would not permit it, vntill they had first made their mouthes and mops about the wounded man. They then laide him downe on the ground, one of them holding his head on his lap, and made many baulings and singings, whereunto the wounded man answered but with a *Ho*, with a complaining voice, which hauing done they yeelded him to the cure of the said Chirurgion, and went their way, and the patient also after he had beene dressed : but two houres after hee came againe, the most iocund in the world, hauing put about his head, the binding cloth, wherewith his heele was wrapped, for to seeme the more gallant.

Their mouthes and mops about him that was hurt.

The day following, our people entred farther into the Port, where being gone to see the Cabins of the Sauages, an old woman of an hundred or six score yeares of age, came to cast at the feet of *Monsieur De Poutrincourt*, a loafe of bread, made with the wheat called *Mahis*, or *Mais*, and in these our parts, Turky or Saracin wheat, then very faire hempe of a long growth ; Item beanes, and grapes newly gathered, because they had seene French men eat of them at *Chauakoet*. Which the other Sauages seeing, that knew it not, they brought more of them than one would, emulating

The presents of a Sauage woman.
Hempe very faire.
Beanes.
Quantity of grapes.

ting one another; and for recompence of this their kindneſſe, there was ſet on their foreheads a fillet, or band, of paper, wet with ſpittle, of which they were very proud. It was ſhewed them, in preſſing the grape into a glaſſe, that of that we did make the wine which we did drinke. Wee would haue made them to eat of the grape, but hauing taken it into their mouthes, they ſpitted it out, ſo ignorant is this people of the beſt thing that God hath giuen to man, next to bread. Yet notwithſtanding they haue no want of wit, and might be brought to doe ſome good things, if they were ciuilized, and had the vſe of handy craftes. But they are ſubtill, theeuiſh, and traiterous, and though they be naked, yet one cannot take heed of their fingers; for if one turne neuer ſo little his eies aſide, and that they ſpie the opportunity to ſteale any knife, hatchet, or any thing elſe, they will not miſſe nor faile of it; and will put the theft between their buttockes, or will hide it within the ſand with their foot ſo cunningly, that one ſhall not perceiue it. Indeed I doe not wonder if a people poore and naked be theeuiſh; but when the heart is malicious, it is vnexcuſable. This people is ſuch that they muſt be handled with terrour: for if through loue and gentleneſſe, one giue them too free acceſſe, they will practiſe ſome ſurpriſe, as it hath beene knowen in diuers occaſions heeretofore, and will yet heereafter be ſeene. And without deferring any longer, the ſecond day after our comming thither, as they ſaw our people buſie awiſhing linnen, they came ſome fifty, one following another, with bowes, arrowes and quiuers, intending to play ſome bad part, as it was coniectured vpon their maner of proceeding; but they were preuented; ſome of our men going to meet them, with their muskets and matches at the cocke, which made ſome of them run away, and the others being compaſſed in, hauing put downe their weapons, came to a Peninſule, or ſmall head of an Iland, where our men were, and making a friendly ſhew, demanded to trucke the Tabacco they had for our merchandiſes.

The ſimplicity and ignorance of people.

The bad nature of the *Armouchiquois*.

Note how the *Armouchiquois* muſt be dealt withall.

The next day the Captaine of the ſaid place and Port, came into *Monſieur De Poutrincourts* barke to ſee him: we did maruell to ſee him accompanied with *Olmechin*, ſeeing the way was maruellous long to come thither by land, and much ſhorter by ſea. That gaue cauſe of bad ſuſpition, albeit he had promiſed his loue to the Frenchmen. Notwithſtanding they were gently receiued. And *Monſieur De Poutrincourt* gaue to the ſaid *Olmechin* a complet garment, wherewith being clothed, he viewed himſelfe in a glaſſe, and did laugh to ſee himſelfe in that order. But a little while after, feeling that the ſame hindred him, although it was in October, when he was returned vnto his Cabins, he diſtributed it to ſundry of his men, to the end that one alone ſhould not be ouerpeſtered with it. This ought to be a ſufficient leſſon to ſo many finnical, both men and women, of theſe parts, who cauſe their garments and breſt-plates to be made as hard and ſtiffe as wood, wherein their bodies are ſo miſerably tormented, that they are in their clothes vnable to all good actions. And if the weather be too hot they ſuffer in their great bummes with a thouſand folds, vnſupportable heats, that are more vntolerable, than the torments which felons and criminall men are ſometimes made to feele.

Suſpition for the comming of *Olmechin*.

The trouble of garments.

Now during the time that the ſaid *Monſieur De Poutrincourt* was there, being in doubt whether *Monſieur De Monts* would come to make an habitation on that coaſt, as he wiſhed it, he made there a peece of ground to be tilled, for to ſow corne and to plant vines, which they did, with the helpe of our Apothecary *Maſter Lewes Hebert*, a man, who, beſides his experience in his art, taketh great delight in the tilling of the ground. And the ſaid *Monſieur De Poutrincourt* may be heere compared to good father *Noah*, who after he had made the tillage moſt neceſſarie for the ſowing of corne, he began to plant the vine, whoſe effects he felt afterwards.

Corne ſowed, and vines planted.

As they were a deliberating to paſſe farther, *Olmechin* came

came to the Barke to see *Monsieur De Poutrincourt*, where hauing taried certaine houres, either in talking or eating, he said that the next day 100. boates should come, containing euery one six men: but the comming of such a number of men, being but troublesome, *Monsieur De Poutrincourt* would not tarry for them; but went away the same day to *Malebarre*, not without much difficultie, by reason of the great streames and sholds that are there. So that the Barke hauing touched at three foot of water onely, we thought to be cast away, and we began to vnlade her, and put the victuals into the Shaloup, which was behinde, for to saue vs on land: but being no full sea, the barke came aflote within an houre. All this Sea is a land ouerflowed, as that of Mount Saint *Michels*, a sandy ground, in which, all that resteth is a plaine flat country as far as the Mountaines, which are seene 15. leagues off from that place. And I am of opinion, that as far as *Virginia*, it is all alike. Moreouer, there is heere great quantity of grapes, as before, and a country very full of people. *Monsieur De Monts* being come to *Malebarre* in an other season of the yeare, gathered onely greene grapes; which he made to be preserued, and brought some to the King. But it was our good hap to come thither in October, for to see the maturity thereof. I haue heere before shewed the difficulty that is found in entering into *Malebarre*. This is the cause why *Monsieur De Poutrincourt* came not in with his Barke, but went thither with a shaloup onely, which thirty or forty Sauages did helpe to draw in: and when it was full tide (but the tide doth not mount heere but two fadames high, which is seldome seene) he went out, and retired himselfe into his said barke, to passe further in the morning, as soone as hee should ordaine it.

100. boates of Sauages.

Malebarre, Perill of sholdes.

Note. Great quantity of grapes.

Heereupon chap. 7.

Two fadames tide onely.

CHAP. XV.

Dangers: vnknowen languages: the making of a forge, and of anouen: Crosses set vp: plenty: a conspiracy: disobedience: murther: the flight of three hundred against tenne: the agility of the Armouchiquois: bad company dangerous: the accident of a Musket that did burst: the insolency of the Sauages: their timorosity, impiety, and slight: the fortunate Port: a bad sea: reuenge: the counsell and resolution for the returne: new perils: Gods fauours: the arriuall of Monsieur De Poutrincourt *at Port Royall: and how he was receiued.*

THe night beginning to giue place to the dawning of the day, the sailes are hoised vp, but it was but a very perilous nauigation. For with this small vessell they were forced to coast the land, where they found no depth: going backe to sea it was yet woorse: in such wise that they did strike twice or thrice, being raised vp againe onely by the waues, and the rudder was broken, which was a dreadfull thing. In this extremity they were constrained to cast anker in the sea, at two fadams deepe, and three leagues off from the land. Which being done, *Daniel Hay* (a man which taketh pleasure in shewing foorth his vertue in the perils of the sea) was sent towards the Coast to view it, and see if there were any Port. And as he was neere land he saw a Sauage, which did daunce, singing *yo, yo, yo*, he called him to come neerer, and by signes asked him if there were any place to retire ships in, and where any fresh water was. The Sauage hauing made signe there was, he tooke him into his shaloup, and brought him to the Barke, wherein was *Chkoudun* Captaine of the riuer of *Oigoudi*, otherwise Saint *Iohns* riuer; who being brought before this Sauage, he vnderstood him no more than

Danger.

Oigoudi, or S. *Iohns* riuer.

Sauages of sundry nations, vnderstand not one another.

than did our owne people: true it is, that by ſignes he comprehended better than they what he would ſay. This Sauage ſhewed the places, where no depth was, and where was any, and did ſo well indenting and winding heere and there, alway the led in hand, that in the end they came to the Port ſhewed by him, where ſmall depth is: wherein the barke being arriued, diligence was vſed to make a forge for to mend her with her rudder, and an ouen to bake bread, becauſe there was no more biſket left.

A forge and an ouen made.

Fifteene daies were imployed in this worke, during the which *Monſieur De Poutrincourt*, according to the laudable cuſtome of Chriſtians, made a Croſſe to be framed and ſet vp, vpon a greene bancke, as *Monſieur De Monts* had done two yeeres before at *Kinibeki* and *Malebarre*. Now among theſe painefull exerciſes they gaue not ouer making good cheere, with that which both the ſea and the land might furniſh in that part. For in this Port is plentie of fowle, in taking of which many of our men applied themſelues: ſpecially the ſea larkes are there in ſo great flights that *Monſieur De Poutrincourt* killed 28. of them with one Caliuer ſhot. As for fiſhes, there be ſuch abundance of Porpeſes, and another kinde of fiſh, called by Frenchmen *Sonfleurs*, that is to ſay, *Blowers*, that the ſea ſeemes to be all couered ouer with them. But they had not the things neceſſary for this kinde of fiſhing, they contented themſelues then with ſhell-fiſh, as of Oyſters, Skalops, periwincles, whereof there was enough to be ſatisfied. The Sauages of the other ſide did bring fiſh, and grapes within baskets made of ruſhes, for to exchange with ſome of our wares. The ſaid *Monſieur De Poutrincourt* ſeeing the grapes there, maruellouſly faire, commanded him that waited on his chamber, to lay vp in the Barke a burthen of the vines from whence the ſaid grapes were taken. Our Apothecary M. *Lewes Hebert*, deſirous to inhabit in thoſe countries, had pulled out a good quantity of them, to the end to plant them in Port Royall, where none of them are, although

A croſſe ſet vp.

Abundance of larkes and fiſhes.

Shell-fiſh.

Grapes.

Ruſh-baskets.

though the soyle be there very fit for vines. Which neuertheleſſe (by a dull forgetfulneſſe) was not done, to the great diſcontent of the ſaid *Monſieur De Poutrincourt* and of vs all.

After certaine daies, the ſaid *Monſieur De Poutrincourt*, ſeeing there great aſſembly of Sauages, came aſhore, and to giue them ſome terrour, made to march before him one of his men, flouriſhing with two naked ſwords. Whereat they much wondred, but yet much more when they ſaw that our Muskets did pierce thicke peeces of wood, where their arrowes could not ſo much as ſcratch. And therefore they neuer aſſailed our men, as long as they kept watch. And it had beene good to ſound the Trumpet at euery houres end, as Captaine *Iames Quartier* did. For (as *Monſieur De Poutrincourt* doth often ſay) *One muſt neuer laie bait for theeues*, meaning that one muſt neuer giue cauſe to an enemy to thinke that he may ſurpriſe you: But one muſt alwaies ſhew that he is miſtruſted, and that you are not aſleepe, chiefely when one hath to doe with Sauages, which will neuer ſet vpon him that reſolutely expects them; which was not performed in this place by them that bought the bargain of their negligence very deare, as we will now tell you.

The triall of French weapons before the Sauages.

Good inſtruction.

Fifteene daies being expired, the ſaid *Monſieur De Poutrincourt* ſeeing his barke mended, and nothing remaining to be done, but a batch of bread, he went ſome 3. leagues diſtant within the land, to ſee if he might diſcouer any ſingularity: But in his returne he and his men perceaued the Sauages running away thorow the woods in diuers troupes of 20. 30. and more; ſome bowing themſelues as men that would not be ſeene: others hiding themſelues in the graſſe not to be perceiued: others carrying away their ſtuffe, and Canowes full of corne, for to betake them to their heeles: Beſides the women tranſporting their children, and ſuch ſtuffe as they could with them. Thoſe actions gaue cauſe to *Monſieur De Poutrincourt* to thinke that this people did

See in the next booke.

Signes of conſpiracy.

plot

plot ſome bad enterpriſe. Therefore being arriued he commanded his people, which were a making of bread, to retire themſelues into their Barke. But as yong people doe often forget their duty, theſe hauing ſome cake, or ſuch like thing, to make, had rather follow their likeriſh appetite, than to doe that which was commanded them, taried till night without retiring themſelues. About midnight *Monſieur De Pontrincourt* thinking vpon that which had paſſed the day before, did aske whether they were in the barke; and hearing they were not, he ſent the ſhaloupe vnto them, to command and bring them aboord, whereto they diſobaied, except his Chamberlain, who feared his maſter. They were fiue, armed with muskets and ſwords, which were warned to ſtand ſtill vpon their guard, and yet (being negligent) made not any watch, ſo much were they addicted to their owne wils. The report was, that they had before ſhot off two muskets vpon the Sauages, bicauſe that ſome one of them had ſtolne a hatchet. Finally, thoſe Sauages, either prouoked by that, or by their bad nature, came at the breake of day without any noiſe (which was very eaſie to them, hauing neither horſes, waggons nor woodden-ſhooes) euen to the place where they were aſleepe: And ſeeing a fit opportunity to play a bad part, they ſet vpon them with ſhots of arrowes, and clubs, and killed two of them. The reſt being hurt began to crie out, running towards the ſea ſhoare. Then hee which kept watch within the barke, cried out all affrighted, O Lord! our men are killed, our men are killed. At this voice and cry, euery one roſe vp, and haſtily, not taking leaſure to fit on their cloathes, nor to ſet fire to their matches, ten of them went into the ſhaloup, whoſe names I do not remember, but of *Monſieur Champlein*, *Robert Gravè* (*Monſieur Du Pont* his ſonne) *Daniel Hay*, the Chirurgion, the Apothecary, and the Trumpeter: All which (following the ſaid *Monſieur De Pontrincourt*, who had his ſonne with him) came aland vnarmed. But the Sauages ran away as faſt

Yong men diſobedient.

Monſieur De Pontrincourts care.

Diſobedience.

Murther done by the Sauages.

Succour.

fast as euer they could, though they were aboue three hundred, besides them that were hidden in the grasse (according to their custome) which appeared not. Wherein is to be noted how God fixeth, I know not what terror in the face of the faithfull, against infidels and miscreants, according to his sacred word, when he saith to his chosen people: *None shal be able to stand before you. The Lord your God shall put a terrour and feare of you ouer all the earth, vpon which you shall march.* So we see that 135000. *Madianites*, able fighting men, ran away and killed one another before *Gedeon*, which had but 300. men. Now to thinke to follow after these Sauages, it had beene but labour lost, for they are too swift in running: But if one had Horses there, they might pay them home very soundly, for they haue a number of small paths, leading from one place to another (which is not in Port Royall) and their woods are not so thicke, and haue besides store of open land.

Deutero. 11. *vers.* 25.

Iudges 7.8.

Armourbiquois be swift.

Whilest that *Monsieur De Poutrincourt* was comming ashore, there was shot from the Barke some small cast peeces vpon some Sauages, that were vpon a little hill, and some of them were seene fall downe, but they be so nimble in sauing their dead men, that one knew not what iudgement to make of it. The said *Monsieur de Poutrincourt*, seeing he could get nothing by pursuing of them, caused pits to be made to bury them that were dead, which I haue said to be two, but there was one that died at the waters side, thinking to saue himselfe, and a fourth man which was so sorely wounded with arrow shots, that hee died being brought to Port Royall; the fifth man had an arrow sticking in his brest, yet did scape death for that time: But it had beene better he had died there: for one hath lately tolde vs that he was hanged in the habitation that *Monsieur De Monts* maintaineth at *Kebeck* in the great riuer of Canada, hauing beene the author of a conspiracy made against his Captaine *Monsieur Champlein*, which is now there. And as for this mischiefe it hath beene procured by

The burying of the dead.

Conspiracy.

the

the folly and disobedience of one, whom I will not name, because he died there, who plaied the cocke and ringleader among the yong men that did too lightly beleeue him, which otherwise were of a reasonable good nature; and because one would not make him drunke, he sware (according to his custome) that hee would not returne into the Barke, which also came to passe. For the selfesame was found dead, his face on the ground, hauing a little dogge vpon his backe, both of them shot together, and pierced thorow with one and the selfesame arrow.

Leaud companie casteth yoong men away.

Rash oathes take sometimes effect to the costs of the swearers.

In this bad occurrence, *Monsieur Du Ponts* Sonne, aboue named, had three of his fingers cut off, with a splint of a musket, which being ouer charged did burst, which troubled the company very much, that was afflicted enough by other occasions: Neuertheless the last dutie towards the dead was not neglected, which were buried at the foot of the Crosse that had beene there planted, as is before said. But the insolencie of this Barbarous people was great, after the murthers by them committed; for that as our men did sing ouer our dead men, the funerall seruice and praiers accustomed in the church, these raskals, I say, did dance and howled a far off, reioycing for their traiterous trecherie, and therefore, though they were a great number, they aduentured not themselues to come and assaile our people, who, hauing at their leasure done what we haue said before, because the sea waxed very low, retired themselues vnto the Barke, wherein remained *Monsieur Champdorè*, for the gard thereof. But being low water, and hauing no meanes to come aland, this wicked generation came againe to the place where they had committed the murther, pulled vp the Crosse, digged out and vnburied one of the dead corps, tooke away his shirt, and put it on them, shewing their spoïles that they had carried away: And besides all this, turning their backes towards the Barke, did cast sand with their two hands betwixt their buttockes in derision, howling like woolues: which did maruellously vex our

Accident by a Musket burst.

The insolencie of the Sauages.

The timorousnesse of the Sauages.

The impiety of the Sauages.

people, which ſpared no caſt peeces ſhots at them; but the diſtance was very great, and they had already that ſubtilty as to caſt themſelues on the ground when they ſaw the fire put at it, in ſuch ſort that one knew not whether they had beene hurt or no, ſo that our men were forced, nill or will, to drinke that bitter potion, attending for the tide, which being come, and ſufficient to carry them aland, as ſoone as they ſaw our men enter into the ſhaloup, they ran away as ſwift as gray-hounds, truſting themſelues on their agilitie. There was with our men a *Sagamos* named *Schkoudun*, ſpoken of before, who much diſliked their prankes, and would alone goe and fight againſt all this multitude, but they would not permit him, ſo they ſet vp the Croſſe againe with reuerence, and the body which they had digged vp was buried againe, and they named this Port, *Port Fortunè*.

The Sauages flight.

The courage of the Sagamos *Schkoudun*.

Port Fortunè.

The next day they hoiſed vp ſailes, to paſſe further and diſcouer new lands, but the contrary winde conſtrained them to put backe, and to come againe into the ſaid Port. The other next day after, they attempted againe to goe farther, but in vaine, and they were yet forced to put backe vntill the winde ſhould be fit. During theſe attempts, the Sauages (thinking, I beleeue, that that which had paſſed betweene vs was but a ieſt and a play) would needs come againe familiarly vnto vs, and offered to truck, diſſembling that they were not them that had done thoſe villanies, but others, which, they ſaid, were gone away. But they were not aware of the fable, how the *Storke* being taken among the *Cranes*, [which were found doing ſome dammage, was puniſhed as the others, notwithſtanding ſhe pleaded that ſhe was ſo far from doing any harme, that contrariwiſe ſhe did purge the ground from Serpents, which ſhe did eat. *Monſieur De Poutrincourt* then ſuffered them to approch, and made as though he would accept of their wares, which were Tabacco, Carkenets and braceletes made with the ſhels of a fiſh called *Vignaux* (and *Eſur-*

The ſhelles of mother of pearles.

gni

gni by *Iames Quartier* in the discouery of his second voyage) of great esteeme among them: Item of their Corne, beanes, bowes, arrowes, quiuers, and other small trash.

Stratagem. And as the society was renued the said *Poutrincourt* commanded to nine or ten that were with him, to make the matches of their Muskets round, like to a round snare, and that when he should giue a signe, euery one should cast his string vpon the Sauages head that should be neere him, and should catch him, euen as the hangman doth with him that he hath in hand: And for the effecting of this, that halfe of his people should goe aland, whilest the Sauages were busie a trucking in the shaloup: which was done; but the execution was not altogether according to his desire. For he intended to serue himselfe with them that should be taken, as of slaues to grind at the hand-mill and to cut wood; wherein they failed by ouer much haste. Neuertheless six Reuenge. or seuen of them were cut in peeces, which could not so well run in the water as on the land, and were watched at the passage, by those of our men that were aland.

That done, the next day they indeuored to goe farther, although the winde was not good, but they went but a little forward, and saw onely an Iland six or seuen leagues off, to which there was no meanes to come, and it was called *L'ile dontenſe*, the doubtfull Ile, which being consi- *L'ile dontenſe.* dered, and that of one side the want of victuals was to be feared, and of the other that the winter might hinder their course, and besides they had two sicke men, of whom there was no hope of recouery; counsell being taken it was re- Resolution solued to returne into Port Royall: *Monsieur De Poutrin-* for the re- *court* besides all this, being yet in care for them whom he turne. had left there, so they came againe for the third time into Port *Fortunè*, where no Sauage was seene.

Vpon the first winde, the said *Monsieur De Poutrincourt* weighed anker for the returne, and being mindfull of the Their re- dangers passed he sailed in open sea: which shortned his turne. course, but not without a great mischiefe of the rudder, Perill.

which was againe broken : in ſuch ſort that being at the mercy of the waues, they arriued in the end, as well as they could among the Ilands of *Norombega* where they mended it. And after their departure from the ſaid Ilands they came to *Menane*, an Iland about ſix leagues in length, betweene S. *Croix* and *Port Royall*, where they taried for the winde, which being come ſomewhat fauourable, parting from thence new miſchances happened. For the ſhaloup being tied at the Barke, was ſtricken with a ſea ſo roughly, that with her noſe, ſhee brake all the hinder part of the ſaid barke, wherein *Monſieur De Poutrincourt* and others were. And moreouer not being able to get to the paſſage of the ſaid Port Royall, the tide (which runneth ſwiftly in that place) carried them towards the bottom of *Bay Françoiſe*, from whence they came not foorth eaſily, and they were in as great danger as euer they were before, for as much as ſeeking to returne from whence they came, they ſaw themſelues carried with the winde and tide towards the Coaſt, which is high rockes and downe fales, where, vnleſſe they had doubled a certaine point that threatned them of wrake they had beene caſt away. But God will, in high enterpriſes, trie the conſtancy of them that fight for his name, and ſee if they will wauer : He bringeth them to the doore of death, and yet holdeth them by the hand, to the end they fall not into the pit, as it is written : *It is I, it is I, and there is none other God with me. I kill, and make a liue : I wound, and I heale : and there is no body that may deliuer any out of my hand.* So we haue ſaid heeretofore, and ſeene by effect, that although in thoſe Nauigations a thouſand dangers haue preſented themſelues, notwithſtanding not one man hath beene loſt by the ſea, although that of them, which doe onely go for fiſhing, and to trade for skins, many there be that periſh there : witneſſe foure fiſher men of S. *Maloe*, that were ſwallowed vp in the waters, being gone afiſhing, when as we were vpon our returne into France : God being willing that we ſhould acknowledge to hold this benefit

Menane.

Perill.

A very ſwift current.

Perill.

Deut. 32. ver. 39.

Good conſiderations.

nefit of him, and to manifeſt by that meanes his glory, to the end that ſenſibly men may ſee that it is he, which is the author of theſe holy enterpriſes, which are not made of couetouſnes, nor by vniuſt effuſion of blood, but of a zeale to eſtabliſh his name and his greatneſſe among nations that haue no knowledge of him. Now after ſo many heauenly fauours, it is the part of them that haue receiued them, to ſay as the Kingly *Pſalmiſt*, well beloued of God:

Yet neuertheleſſe by thy right hand thou holdſt me euer faſt:
And with thy counſell doſt me guide to glory at the laſt.
What thing is there that I can wiſh but thee in Heauen aboue?
And in the Earth there is nothing like thee that I can loue.

Pſal. 73. verſ. 23.24.

After many perils (which I will not compare to them of *Vlyſſes*, nor of *Æneas*, fearing to defile our holy voyages with prophane impurity) *Monſieur De Poutrincourt* arriued in Port Royall the 14. day of Nouember, where we receiued him ioyfully, and with a ſolemnity altogether new in that part. For about the time that we expected his returne (with great deſire, and that ſo much the more, that if any harme had happened him, we had beene in danger to haue confuſion among our ſelues) I aduiſed my ſelfe to ſhew ſome iollity going to meet him, as we did. And for as much as it was in French verſes made in haſte, I haue placed them with the *Muſes* of *Noua Francia* by the title of *Neptunes Theater*, whereunto I refer the Reader. Moreouer to giue greater honour to the returne, and to our action, we did place ouer the gate of our Fort, the Armes of France, enuironed with Laurell Crownes (whereof there is great ſtore along the woods ſides) with the Kings poeſie, *Duo protegit vnus*. And vnder, the Armes of *Monſieur De Monts*, with this inſcription, *Dabit Deus his quoque finem*: And thoſe of *Monſieur De Poutrincourt*, with this other inſcription, *Inuia virtuti nulla eſt via*, both of them alſo enuironed with garlands of Bayes.

The arriuall of *Monſieur De Poutrincourt.*

CHAP. XVI.

The condition of the corne which they ſowed: the inſtitution of the order of Bon temps: the behauiour of the Sauages among the Frenchmen: the ſtate of winter: why raines and fogges be rare in this ſeaſon: why raine is frequent betweene the tropicks: ſnow profitable to the ground: the ſtate of Ianuary: conformity of weather in the ancient and New France: *Why the ſpring is ſlow: the tilling of gardens: their Crop: a water Mill: a Mamma of Herrings: preparation for the returne:* Monſieur De Poutrincourts *inuention: the Sauages admiration: Newes from France.*

THe publike reioycing being finiſhed, *Monſieur De Poutrincourt* had a care to ſee his corne, the greateſt part whereof he had ſowed two leagues off from our Fort, vp the riuer *L'Equille*: and the other part about our ſaid Fort: and found that which was firſt ſowen very forward, but not the laſt, that had beene ſowed the ſixth and ten daies of Nouember, which notwithſtanding did grow vnder the ſnow, during Winter, as I haue noted it in my ſowings. It would be a tedious thing to particulariſe all that was done amongſt vs during Winter: as to tell how the ſaid *Monſieur De Poutrincourt* cauſed many times coales to be made, the forge-coale being ſpent: That he cauſed waies to be made thorow the woods: That we went thorow the Foreſts by the guide of the Compaſſe, and other things of ſuch nature. But I will relate that, for to keepe vs merry and cleanly, concerning victuals, there was an order eſtabliſhed at the table of the ſaid *Monſieur De Poutrincourt*, which was named *L'ordre de bon temps*, the order of good time (or the order of mirth) at firſt inuented by *Monſieur Champlein*, wherein they (who were of the ſame table)

The ſtate of Corne.

Coales.

The vſe of the compaſſe in land voiages.

The inſtitution of the order of *Bon temps*.

table) were euery one at his turne and day (which was in fifteene daies once) Steward and Cater. Now his care was that we ſhould haue good and worſhipfull fare, which was ſo well obſerued, that (although the Belly-Gods of theſe parts doe often reproch vnto vs that we had not *La Rue aux Ours* of Paris with vs) we haue ordinarily had there, as good cheare as we could haue at *La Rue aux Ours*, and at farre leſſer charges. For there was none, but (two daies before his turne came) was carefull to goe ahunting or fiſhing, and brought ſome dainty thing, beſides that which was of our ordinary allowance. So well, that at breakfaſt we neuer wanted ſome modicum or other, of fiſh or fleſh: and at the repaſt of dinners and ſuppers, yet leſſe; for it was the great banquet, where the Gouernour of the feaſt, or Steward (whom the Sauages doe call *Atoctegi*) hauing made the Cooke to make all things ready, did march with his napkin on his ſhoulder, and his ſtaffe of office in his hand, with the colar of the order about his necke, which was worth aboue foure crownes, and all them of the order following of him, bearing euery one a diſh. The like alſo was at the bringing in of the fruit, but not with ſo great a traine. And at night after grace was ſaid, he reſigned the Colar of the order, with a cup of wine, to his ſucceſſor in that charge, and they dranke one to another. I haue heeretofore ſaid that we had abundance of fowle, as Mallards, *Outards*, Geeſe, gray and whit, Partriges and other birds: Item, of *Ellans* (or ſtagge fleſh) of *Caribous* (or Deere) Beuers, Otters, Beares, Rabbets, Wilde-cats (or *Leopards*) *Nibachès* and ſuch like, which the Sauages did take, wherwith we made as good diſhes of meat, as in the Cookes ſhops that be in *La rue aux Ours* (Beare ſtreet) and greater ſtore: for of all meates none is ſo tender as *Ellans* fleſh (whereof we made good paſties) nor ſo delicate as the Beuers taile. Yea we haue had ſometimes halfe a doſen Sturgions at one clap, which the Sauages did bring to vs, part whereof we did take, paying for it, and the reſt was permitted

La Rue aux Ours, or Beare ſtreet, is, as Pie-corner, or ſuch a Cooke-place in London.

Store of Sturgions.

mitted them to ſell publikely, and to truck it for bread, whereof our people had abundantly. And as for the ordinarie meat brought out of France, that was diſtributed equally, as much to the leaſt as to the biggeſt. And the like with wine, as we haue ſaid. In ſuch actions we had alwaies 20. or 30. Sauages, men, women, girles and boies, who beheld vs doing our offices. Bread was giuen them *gratis*, as we doe heere to the poore. But as for the *Sagamos Memberton* and other *Sagamos* (when any came to vs) they ſat at table eating and drinking as we did: and we tooke pleaſure in ſeeing them, as contrariwiſe their abſence was irkeſome vnto vs: as it came to paſſe three or foure times that all went away to the places where they knew that game and Veniſon was, and brought one of our men with them, who liued ſome ſix weekes as they did without ſalt, without bread and without wine, lying on the ground vpon skinnes, and that in ſnowy weather. Moreouer they had greater care of him (as alſo of others that haue often gone with them) than of themſelues, ſaying, that if they ſhould chance to die, it would be laid to their charges to haue killed them: And heereby it may be knowen that we were not (as it were) pent vp in an Iland as *Monſieur De Villegagnon* was in *Braſill*. For this people loue Frenchmen, and would all, at a neede, arme themſelues for to maintaine them.

Before in chap. 13.

The vſage of the Sauages.

The Sauages haue care of the Frenchmen.

But, to vſe no digreſſion, ſuch gouernment as we haue ſpoken of, did ſerue vs for preſeruatiues againſt the country diſeaſe. And yet foure of ours died in February and March, of them who were of a fretful conditiō, or ſluggiſh. And I remember I obſerued that all had their lodgings on the Weſt ſide, and looking towards the wide open Port, which is almoſt foure leagues long, ſhaped ouale-wiſe, beſides they had, all of them, ill bedding. For the former ſickneſſes, and the going away of *Monſieur Du Pont*, in that maner as we haue ſaid, cauſed the quilt beds to be caſt away, for they were rotten. And they that went with the

Mortality.

Bad winde.

ſaid

ſaid *Monſieur Du Pont* carried away the ſheetes and blankets, challenging them as theirs. So that ſome of our people had ſore mouthes, and ſwollen legges, like to the *Phthiſiques*: which is the ſickneſſe that God ſent to his people in the deſert, in puniſhment for that they would fill themſelues with fleſh, not contenting themſelues with that whereof the deſert furniſhed them by the diuine prouidence.

Phthiſies. Numbers. 11. verſ. 33. and Pſalm. 106. verſ. 15.

We had faire weather almoſt during all the Winter. For neither raines nor fogges are ſo frequent there as heere, whether it be at ſea or on the land: The reaſon is, becauſe the Sunne beames, by the long diſtance, haue not the force to raiſe vp vapours from the ground heere, chiefely in a country all woody. But in Summer it doth, both from the ſea and the land, when as their force is augmented, and thoſe vapours are diſſolued ſuddenly or ſlowly, according as one approcheth to the *Equinoctial* line. For we ſee that betweene the two *Tropiques* it raineth in more abundance both at ſea and on the land, ſpecially in *Peru* and *Mexico*, than in *Africa*, becauſe the Sunne by ſo long ſpace of ſea, hauing drawen vp much moiſtnes from the maine Ocean, hee diſſolueth them in a moment by the great force of his heat; where contrariwiſe towards the New found lands they maintaine themſelues along time in the aire, before they be turned into raine or be diſperſed: which is done in Summer (as we haue ſaid) and not in winter: and at ſea more than on the land. For on the land the morning miſts ſerue for a dew, and fall about eight a clocke: and at ſea they dure two, three, and eight daies, as oftentimes wee haue tried.

The ſtate of Winter weather.

Why raines and miſts be ſcarſe in winter.

Why it raineth between the *Tropiques*.

Seeing then wee are ſpeaking of Winter, wee ſay that raines being in thoſe parts rare, in that ſeaſon, the Sunne likewiſe ſhineth there very faire, after the fall of ſnowes, which we haue had ſeuen or eight times, but it is eaſily melted in open places, and the longeſt abiding haue beene in February. How ſo euer it be, the ſnow is very profita-

Snow is profitable.

ble for the fruits of the earth, to preserue them against the frost, and to serue them as a fur-gowne. Which is done by the admirable prouidence of God for the preseruation of men, and as the Psalme saith,

Psal. 147. vers. 16.

He giueth Snow like wooll, hore frost
Like ashes he doth spread,
Like morsels casts his Ice.

And as the skie is seldome couered with clouds towards New found landes in Winter time, so are there morning frostes, which doe increase in the end of Ianuary, Februarie and in the beginning of March, for vntill the very time of Ianuarie, we kept vs still in our dublets: And I remember that on a Sunday, the 14. day of that Moneth, in the afternoone, we sported our selues singing in musike vpon the riuer *L'Equille*, and in the same moneth we went to see the Corne two leagues off from our fort, and did dine merily in the Sunn-shine: I would not for all that say; that all other yeares were like vnto this. For as that winter was as milde in these parts, these last Winters of the yeares 1607. 1608. haue beene the hardest that euer was seene; it hath also been a like in those countries, in such sort that many Sauages died through the rigor of the weather, as in these our parts many poore people & trauellers haue been killed through the same hardnesse of Winter weather. But I will say, that the yeare before we were in New France, the Winter had not beene so hard, as they which dwelt there before vs haue testified vnto me.

Frosts when they are.

The state of Ianuary.

Conformity of weather in East and West France.

Let this suffice for that which concerneth the winter season. But I am not yet fully satisfied in searching the cause, why in one and the selfesame parallell the season is in those parts of New France more slow by a moneth than in these parts, and the leaues appeare not vpon the trees but towards the end of the Moneth of May: vnlesse we say that the thicknesse of the woods and greatnesse of Forrests doe hinder the Sunne from warming of the ground: Item, that the country where we were is ioyning to the sea, and ther-

Wherefore is the season late.

by

by more subiect to cold, as participating of *Peru*, a country likewise cold, in regard of *Africa*: And besides that, this land hauing neuer beene tilled is the more dampish, the trees and plants not being able easily to draw sap from their mother the earth. In recompence whereof the Winter there is also more slow, as wee haue heeretofore spoken.

The cold being passed, about the end of March the best disposed amongst vs striued who should best till the ground, and make gardens, to sow in them, and gather fruits thereof. Which was to very good purpose, for we found great discommodity in the Winter for want of garden hearbes. When euery one had done his sowing, it was a maruellous pleasure in seeing them daily grow and spring vp, and yet greater contentment to vse thereof so abundantly as we did: so that this beginning of good hope made vs almost to forget our natiue country, and especially when the fish began to haunt fresh-water, and came abundantly into our brookes, in such innumerable quantity that we knew not what to doe with it. Which thing when I consider, I cannot wonder enough how it is possible that they which haue beene in *Florida* haue suffered so great famins, considering the temperature of the aire, which is there, almost, without Winter, and that their famine began in the moneths of April, May and Iune, wherein they could want for no fish.

Dressing of gardens.

Good crop from the ground.

Abundance of fishes.

Whilest some laboured on the ground, *Monsieur De Pontrincourt* made some buildings to be prepared, for to lodge them which he hoped should succeed vs. And considering how troublesome the hand-mill was, he caused a water-mill to be made, which caused the Sauages to admire much at it. For indeed it is an inuention which came not into the spirit of men from the first ages. After that, our workmen had much rest, for the most part of them did almost nothing. But I may say that this Mill, by the diligence of our Millers, did furnish vs with three times more Herrings

The care of *Monsieur De Pontrincourt* in prouiding for them that should come after him.

The building of a water-Mill.

Abundance of Herrings. Pilchers.

then was needfull vnto vs for our ſuſtenance. *Monſieur De Poutrincourt* made two Hogſheads full of them to bee ſalted, and one hogſhead of *Sardines*, or Pilchers to bring into France for a ſhew, which were left in our returne at S. *Maloes*, to ſome Merchants.

Preparation for the returne.

Among all theſe things the ſaid *Monſieur De Poutrincourt* did not neglect to thinke on his returne. Which was the part of a wiſeman, for one muſt neuer put ſo much truſt in mens promiſes, but one muſt conſider that very often many diſaſters doe happen to them in a ſmall moment of time. And therefore, euen in the Moneth of Aprill, he made two Barkes to be prepared, a great one and a ſmall one, to come to ſeeke out French-ſhips towards *Campſeau*, or New-found-land, if it ſhould happen that no ſupply ſhould come vnto vs. But the Carpentry-worke being finiſhed, one onely inconuenience might hinder vs, that is, we had no pitch to calke our veſſels. This (which was the chiefeſt thing) was forgotten at our departure from *Rochel*.

Great ouerſight.

Monſieur De Poutrincourt his inuention.

In this important neceſſity, the ſaid *Monſieur De Poutrincourt* aduiſed himſelfe to gather in the woods quantity of the gumme iſſuing from Firre-trees. Which he did with much labour, going thither himſelfe, moſt often with a boy or two: ſo that in the end he got ſome hundred pounds weight of it. Now after theſe labours, it was not yet all, for it was needfull to melt and purifie the ſame, which was a neceſſary point and vnknowen to our ſhip-Maſter *Monſieur De Champ-dorè*, and to his Mariners, for as much as, that the pitch we haue, commeth from *Norwege*, *Suedland*, and *Danzick*. Neuertheleſſe the ſaid *Monſieur De Poutrincourt* found the meanes to draw out the quinteſſence of theſe gummes and Firre-tree barkes: and cauſed quantity of brickes to be made, with the which he made an open furnace, wherein he put a limbecke made with many kettles, ioyned one in the other, which he filled with thoſe gums and barkes: Then being well couered, fire was put round about it, by whoſe violence the gum encloſed with-

Bricke made in New France.

in

in the ſaid lembecke melted, and dropped downe into a baſon; but it was needfull to be very watchfull at it, by reaſon that if the fire had taken hold of the gum, all had beene loſt. That was admirable, eſpecially in a man that neuer ſaw any made. Whereof the Sauages being aſtonied did ſay, in words borrowed from the Baſques, *Endia chanè Normandia*, that is to ſay, that the Normands know many things. Now they call all Frenchmen Normands, except the Baſques, becauſe the moſt part of fiſhermen that goe a-fiſhing there, be of that nation. This remedy came very fitly vnto vs, for thoſe which came to ſeeke vs were fallen into the ſame want that we were.

Why the Sauages call all French men Normands.

Now, as he which is in expectation hath neither contentment nor reſt vntill he hath that which he deſireth; likewiſe our men, in this ſeaſon had often their eies vpon the great compaſſe of Port Royall, to ſee if they might diſcouer any ſhip a comming; wherein they were oftentimes deceiued, imagining ſometimes they had heard a Canon-ſhot, other while to perceiue a ſaile: and very often taking the Sauages boates, that came to ſee vs, for French ſhaloups. For at that time great number of Sauages aſſembled themſelues at the paſſage of the ſaid Port to goe to the wars againſt the *Armouchiquois*, as we will declare in the booke following. Finally, that which was ſo much expected and wiſhed for, came at length, and we had newes out of France, on the Aſcenſion day in the fore-noone.

Newes out of France.

CHAP. XVII.

The arriuall of the French: Monsieur De Monts *his society is broken, and why: the couetousnesse of them that doe rob the dead: bonfires for the nativity of the Duke of Orleans: the departing of the Sauages to goe to warres:* Sagamos Membertou: *voyages vpon the coast:* Bay Françoise: *base trafficke: the towne of Onigoudi: how the Sauages doe make great voyages: their bad intention: a steele Mine: The voyces of Sea woolues or Seales: the state of the Ile S.* Croix: *the loue of the Sauages towards their children: the returne into Port Royall.*

THe Sunne did but begin to cheere the earth, and to behold his Mistres with an amorous aspect, when the *Sagamos Membertou* (after our praiers solemnely made to God, and the break-fast distributed to the people, according to the custom) came to giue vs aduertisment that he had seene a saile vpon the lake, which came towards our Fort. At this ioyfull newes euery one went out to see, but yet none was found that had so good a sight as he, though he be aboue 100. yeeres old; neuertheless we spied very soone what it was. *Monsieur De Poutrincourt*, caused in all diligence the small Barke to be made ready for to goe to view further. *Monsieur De Champ-dorè* and *Daniel Hay* went in her, and by the signe that had beene told them, being certaine that they were friends, they made presently to be charged foure Canons & 12. fawkonnets, to salute them that came so far to see vs. They on their part did not faile in beginning the ioy, & to discharge their peeces, to whom they rendered the like with vsury. It was onely a small barke vnder the charge of a yong man of Saint *Maloes*, named *Cheualier*, who being arriued at the Fort, deliuered his letters to *Monsieur De Poutrincourt*, which were read publikely.

The old Sauages haue good sight.

Salutations by Canon-shots.

publikely. They did write vnto him, that for to helpe to saue the charges of the voyage, the ship (being yet the *Ionas*) should stay at *Campseau* Port, there to fish for Coddes, by reason that the Merchants associate with *Monsieur De Monts*, knew not that there was any fishing farther than that place: Notwithstanding if it were necessary he should cause the ship to come to Port Royall. Moreouer, that the society was broken, because that contrary to the King his Edict, the Hollanders, conducted by a traiterous Frenchman, called *La Ieuneſſe*, had the yeare before taken vp the Beuers and other Furres, of the great riuer of *Canada*; a thing which did turne to the great dammage of the Societie, which for that cause could no longer furnish the charges of the vnhabiting in these parts, as it had done in times past. And therefore did send no body for to remaine there, after vs. As we receaued ioy to see our assured succour, we felt also great griefe to see so faire and so holy an enterprise broken: That so many labours and perils past should serue to no effect: and that the hope of planting the name of God and the Catholike faith should vanish away. Notwithstanding, after that *Monsieur De Pontrincourt*, had a long while mused heereupon, he said, that although he should haue no body to come with him, but onely his family, he would not forsake the enterprise.

"The contents of the letters written to *Monsieur De Pontrincourt*.

"The Societie of *Monsieur De Monts* broken, and why.

Monsieur De Pontrincourt, his resolution.

It was great griefe vnto vs to abandon (without hope of returne) a land that had produced vnto vs so faire Corne, and so many faire adorned gardens. All that could be done vntill that time, was to finde out a place, fit to make a setled dwelling, and a land of good fertility. And that being done, it was great want of courage to giue ouer the enterprise, for another yeare being passed, the necessity of maintaining an habitation there, should be taken away, for the land was sufficient to yeeld things necessary for life. This was the cause of that griefe which pierced the hearts of them which were desirous to see the Christian Religion established in that country. But on the contrary, *Monsieur De Monts*, and

The English nation going to Virginia with a zealous intent to plant true religion and so to increase Christs blessed flocke, no doubt he will be their leader.

and his associates, reaping no benefit, but losse, and hauing no helpe from the King, it was a thing which they could not doe, but with much difficulty to maintaine an habitation in those parts.

Monsieur De Monts is enuied.

Now this enuy for the trade of Beuers with the Sauages, found not onely place in the Hollanders hearts, but also in French Merchants, in such sort that the priuiledge which had beene giuen to the said *Monsieur De Monts* for ten yeares, was reuoked. The vnsatiable auarice of men is a strange thing, which haue no regard to that which is honest, so that they may rifle and catch by what meanes soeuer. And thereupon I will say moreouer, that there haue beene some of them that came to that country to fetch vs home, that wickedly haue presumed so much as to strip the dead, and steale away the Beuers, which those poore people doe put, for their last benefit, vpon them whom they bury, as we will declare more at large in the booke following. A thing that maketh the French name to be odious, & worthy disdain among them, which haue no such sordide quality at all, but rather hauing a heart truly noble and generous, hauing nothing in priuate to themselues, but rather all things common, and which ordinarily doe present gifts (and that very liberally, according to their ability) to them whom they loue and honor. And besides this mischiefe, it came to passe that the Sauages, when that we were at *Campseau*, killed him that had shewed them the Sepulchers of their dead. I need not to alleage heere what *Herodote* reciteth of the vile baseness of King *Darius*, who thinking to haue caught the old one in the nest (as saith the prouerbe) that is to say, great treasures, in the Tombe of *Semiramis*, Queene of the *Babylonians*, went away altogether confounded, as wise as he came thither, hauing found in it a writing, altogether contrary to the first hee had read, which rebuked him very sharply for his auarice and wickednesse.

Robbing from the dead.

The Sauages be of a noble minde.

The faire deceit of *Semiramis*.

Let vs returne to our sorowfull newes, and to the griefe thereof.

thereof. *Monsieur De Poutrincourt* hauing propounded to some of our company, whether they would tarry there for a yeare, eight good fellows offered themselues, who were promised that euery one of them should haue a hogshead of wine, and corne sufficiently for one yeare, but they demanded so great wages that they could not agree. So resolution was taken for the returne. Towards the euening wee made bonfires for the natiuity of my Lord the Duke of *Orleans*, and began afresh to make our Canons and falconets to thunder out, accompanied with store of Musket shots, hauing before sung for that purpose, *Te Deum Laudamus*.

Bonfires made for the natiuity of the Duke of *Orleans*.

The said *Chenalier* bringer of the newes had borne the office of Captaine in the Ship that remained at *Campseau*, & in this condition there was giuen to him, for to bring vnto vs six Weathers, 24. Hens, a pound of Peper, 20. pounds of Rice, as many of Raisens, and of Prunes, a thousand of Almonds, a pound of Nutmegs, a quarter of Cinamon, two pounds of Maces, halfe a pound of Cloues, two pounds of Citron rindes, two dozen of Citrons, as many Orenges, a Westphalia gamon of Bacon, and six other gamons, a hogshead of Gascoine wine, and as much of Sacke, a hogshead of poudred Beefe, foure pottles and a halfe of oile of Oliue, a Iar of Oliues, a barrell of Vinegar, and two Sugarloaues: but all that was lost through Gutter-lane, and we saw none of all these things to make account of: Neuertheless I haue thought good to name heere these wares, to the end that they which will trauell on the seas may prouide themselues therewith. As for the Hens and Weathers it was told vs that they died in the voyage, which we easily beleeued, but we desired, at least, to haue had the bones of them: they told vs yet, for a fuller answer, that they thought we had been all dead. See vpon what ground the consuming of our prouision was founded. For all that, we gaue good entertainment to the said *Chenalier* and his company, which were no small number, nor drinkers like

Refreshings sent to *Monsieur de Poutrincourt*.

A likorish tricke plaied to *Monsieur De Poutrincourt*.

Sea prouision

The *Marquis* of *Pisani* a most sober man in drinking.

to the late deceased *Monsieur Le Marquis de Pisani*. Which made them like very well of our company: for there was but Cider well watred, in the ship wherein they came, for their ordinary portion. But as for the said *Chevalier*, euen the very first day he spake of a returne, *Monsieur De Poutrincourt* kept him some eight daies in delaies, at the end whereof, this man willing to goe away, the said *Monsieur De Poutrincourt* put men in his Barke, and detained him, for some report, that he had said, that being come to *Campseau*, he would hoise vp sailes and leaue vs there.

Chevalier bad speeches told to *Monsieur De Poutrincourt*.

Fifteene daies after, the said *Monsieur De Poutrincourt* sent a barke to *Campseau*, with part of our workmen, for to begin to pull downe the house. In the beginning of Iune the Sauages, about 400. in number, went away from the dwelling that the *Sagamos Membertou* had newly made, in forme of a towne, compassed about with high pales, for to goe to wars against the *Armouchiquois*, which was at *Chouakoet* some 80. leagues distant from Port Royall; from whence they returned victorious; by the stratagems which I will declare in the discription that I haue made of this warin French verses. The Sauages were neere two moneths in the assembling themselues thither. The great *Sagamos Membertou* had made them to be warned during, and before the Winter, hauing sent vnto them men of purpose, namely his two sonnes *Actaudin* and *Actaudinech*, to appoint them there the randez-uous, or place of meeting. This *Sagamos* is a man already very old, and hath seene Captaine *Iames Quartier* in that country, at which time he was already married and had children, and notwithstanding did not seeme to be aboue 50. yeares old. He hath beene a very great warrier in his yong age, and bloody during his life: which is the cause why hee is said to haue many enemies, and he is very glad to keepe himselfe neere the French men, to liue in security. During this gathering of people, it behooued to make presents vnto him, and

The Sauages goe to the warres.

What man *Membertou* is.

gifts

gifts of Corne and Beanes, yea of some barell of wine, to feast his friends. For he declared to *Monsieur De Poutrincourt* in these words: I am the *Sagamos* of this country, and am esteemed to be thy friend, and of all the Normands (for so call they the French men, as I haue said) and that you make good reckoning of me: It would be a reproch vnto me if I did not shew the effects of this loue. And notwithstanding, whether it be through enuie, or otherwise, another *Sagamos*, named *Shkoudun*, who was a good friend to the French, and vnfained, reported vnto vs, that *Memberton* did plot some thing against vs, and had made an Oration to that purpose. Which being vnderstood by *Monsieur De Poutrincourt*, he sent suddenly for him, to astonish him, and to see if he would obey. Vpon the first sending he came alone with our men, not making any refusall. Which was the cause that he was permitted to returne backe in peace, hauing first beene kindly vsed, and had some bottell of wine, which he loueth, because (saith he) that when he hath drunke of it, he sleepeth well, and hath no more feare nor care. This *Memberton* told vs, at our first comming thither, that he would make the King a present of his Copper Mine, because he saw we make account of Mines, and that it is meet that the *Sagamos* be Curteous and liberall one towards the other. For he, being *Sagamos*, esteemeth himselfe equall to the King, and to all his Lieutenants: And did say often to *Monsieur De Poutrincourt* that he was his great friend, brother, companion and equal, shewing his equality by ioyning the two fingers of the hand, that be called *indices*, or demonstratiue fingers. Now although this present which he would giue to his Maiesty was a thing that he cared not for, notwithstanding that proceedeth from a generous and good minde of his, which deserueth as great praises as if the thing had beene of greater value. As did the Persian King, who receiued with as good a will a handfull of water from a poore Country man, as the greatest presents that had beene made vnto him. For

Memberton his declaration.

Bad report against *Memberton*.

Memberton obeisance.

Memberton his liberality.

A Copper Mine.

The Sauages praise themselues.

if *Membertou* had had more, he would haue offered it liberally.

Monsieur De Poutrincourt being not willing to depart thence, vntill he had seene the issue of his expectation, that is to say, the ripenesse of his Corne, he deliberated, after that the Sauages were gone to wars, to make voyages along the Coast. And because *Chenalier* was desirous to gather some Beuers, he sent him in a small barke to the Riuer of S. Iohn, called by the Sauages, *Oüigoudi*, and to the Ile Saint *Croix*: And he, the said *Monsieur De Poutrincourt*, went in a shaloup to the said Copper Mine. I was of the said *Chenalier* his voyage: we crossed the French Bay to goe to the said riuer, where, as soone as we arriued, halfe a dosen Salmons newly taken, were brought to vs: we soiourned there foure daies, during which, we went into the Cabins of *Sagamos Chkoudun*, where we saw some 80. or 100. Sauages, all naked, except their priuy members, which were a making *Tabagy* (that is to say, a banquetting) with the meale that the said *Chenalier* had trucked with them for their old skinnes full of lice (for they gaue him nothing but that which they would cast away:) So made he there a trafficke which I little praise. But it may be that the odour of lucre is sauory and sweet, of what thing soeuer it be, and the Emperor *Vespasian* did not disdaine to receiue in his owne hands, the tribute which came vnto him from the pissing vessels of Rome.

Voyages vpon the Coast of the French Bay.

Salmons.

Assemblie of Sauages a feasting.

Filthy trading.

Being among those Sauages, the *Sagamos Chkoudun* would needes giue vs the pleasure, in seeing the order and gesture that they hold going to the warres, and made them all to passe before vs, which I reserue to speake of in the booke following. The Towne of *Oüigoudi* (so I call the dwelling of the said *Chkoudun*) was a great inclosure vpon an hill, compassed about with high and small trees, tied one against another, and within it many Cabins, great and small, one of which was as great as a Market hall, wherein many households retired themselues: And as for the

Oüigoudi towne.

same

same where they made their *Tabagie*, it was somewhat lesse. A good part of the said Sauages were of *Gachepè*, which is the beginning of the great riuer of *Canada*; and they told vs, that they came from their dwelling thither in six daies, which made me much to maruell, seeing the distance that there is by sea, but they shorten very much their waies, and make great voiages by the meanes of lakes and riuers, at the end of which being come, in caryng their Canowes three or foure leagues, they get to other riuers that haue a contrary course. All these Sauages were come thither to goe to the warres with *Memberton* against the *Armouchiquois*.

Gachepè is the beginning of the great riuer of *Canada*.

How the Sauages doe make great voiages.

But because I haue spoken of this riuer of *Oüigondi*, in *Monsieur De Monts* voiage, I will not at this time speake more of it. When we returned to our Barke, which was at the comming in of the Port, halfe a league off from thence, sheltered by a cause that the sea hath made there, our men, and specially Captaine *Champ-dorè*, that conducted vs, were in doubt, lest some mischance should happen vnto vs, and hauing seene the Sauages in armes, thought it had beene to doe vs some mischiefe, which had beene very easie, for we were but two, and therefore they were very glad of our returne. After which, the next day come the wizard or Soothsaier of that quarter, crying as a mad-man towards our barke. Not knowing what he meant, he was sent for in a Cocke boat, and came to parly with vs, telling vs that the *Armouchiquois* were within the woods, which came to assaile them, and that they had killed some of their folkes that were ahunting: And therfore that we should come aland to assist them. Hauing heard this discourse, which according to our iudgement, tended to no good, we told him that our iournies were limited, and our victuals also, and that it was behouefull for vs to begone. Seeing himselfe denied, he said that before two yeares were come about, they would either kill all the Normands, or that the Normands should kill them. Wee mocked him and told

The subtilty of an *Antmoin* or Sauage Soothsaier.

told him that we would bring our Barke before their Fort to ransacke them all; but we did it not, for we went away that day: And hauing the winde contrary, we sheltred our selues vnder a small Iland, where we were two daies: during which, some went a shooting at Mallards for prouision; others attended one the Cookery: And Captaine *Champdoré* and my selfe, went along the rockes with hammers and chisels, seeking if there were any Mines. In doing whereof we found quantity of steele among the rockes, which was since molten by *Monsieur De Poutrincourt*, who made wedges of it, and it was found very fine steele, whereof hee caused a knife to bee made, that did cut as a razor, which at our returne he shewed to the King.

A Mine of Steele.

From thence we went in three daies to the Ile S. *Croix*, being often contraried with the windes. And because we had a bad coniecture of the Sauages, which we did see in great number, at the riuer of S. *Iohn*, and that the troupe that was departed from Port Royall was yet at *Menane* (an Ile betweene the said Port Royall and S. *Croix*) which we would not trust, we kept good watch in the night time: At which time we did often heare Seales voices, which were very like to the voice of Owles: A thing contrarie to the opinion of them that haue said and written that fishes haue no voice.

Menane.

Good watch.

Seales voices.

Being arriued at the Ile Saint *Croix*, we found there the buildings, left there all whole, saue that the Store-house was vncouered of one side. We found there yet Sacke in the bottome of a pipe, wereof we dranke, and it was not much the worse. As for gardens, we found there Coale-worts, Sorrell, Lettuces, which we vsed for the kitching. We made there also good pasties of Turtle Doues, which are very plentifull in the woods, but the grasse is there so high that one could not finde them when they were killed and fallen in the ground. The court was there, full of whole caskes, which some ill disposed Mariners did burn for their pleasures, which thing when I saw, I did abhor, and I did iudge,

The arriuall in the Ile of Saint *Croix*.

The state of the same.

Turtles.

iudge, better than before, that the Sauages were (being leſſe ciuilized) more humane and honeſter men, than many that beare the name of Chriſtians, hauing, during three yeares, ſpared that place, wherein they had not taken ſo much as a peece of wood, nor ſalt, which was there in great quantity, as hard as a rocke. The Sauages of better nature than many Chriſtians.

Going from thence, we caſt anker among a great number of confuſed Iles, where we heard ſome Sauages, and we did call to make them come to vs. They anſwered vs with the like call. Whereunto one of ours replied, *Oüen Kiran?* that is to ſay, *What are ye?* they would not diſcouer themſelues. But the next day *Oagimont*, the *Sagamos* of this riuer, came to vs, and we knew it was he whom we heard. He did prepare to follow *Memberton* and his troupe to the warres, where he was grieuouſly wounded, as I haue ſaid in my verſes vpon this matter. This *Oagimont* hath a daughter about eleuen yeares old, who is very comly, which *Monſieur De Poutrincourt* deſired to haue, and hath oftentimes demanded her of him to giue her to the Queene, promiſing him that he ſhould neuer want Corne, nor any thing elſe; but he would neuer condiſcend thereto. A number of Iles. The loue of the Sauages towards their children.

Being entred into our Barke he accompanied vs, vntill we came to the broad ſea, where he put himſelfe in his ſhaloup to returne backe; and for vs we bent our courſe for Port Royall, where we arriued before day, but we were before our Fort, iuſt at the very point that faire *Aurora* began to ſhew her reddy cheekes vpon the top of our woody hils; euery bodie was yet aſleepe, and there was but one that roſe vp, by the continuall barking of dogges; but we made the reſt ſoone to awake, by peales of Muſket ſhots and trumpets-ſound. *Monſieur De Poutrincourt* was but the day before, arriued from his voyage to the mines, whither we haue ſaid that he was to goe: and the day before that, was the Barke arriued that had carried part of our workmen to *Campſeau*. So that all being aſſembled, there reſted nothing more than to prepare things neceſſary for Arriuall into Port Royall.

our shipping. And in this busines our Water-Mill did vs very good seruice, for otherwise there had been no meanes to prepare meale enough for the voyage, but in the end we had more than we had need of, which was giuen to the Sauages, to the end to haue vs in remembrance.

CHAP. XVIII.

The Port de Campseau : *our departure from Port* Royall : *fogs of eight daies continuance : a Raine-bow appearing in the water : the Port* De Saualet : *tillage an honourable exercise : the Sauages griefe at* Monsieur De Poutrincourts *going away : returne into France : voyage to* Mount Saint Michael : *fruits of New France presented to the King : a voyage into New France after the said* Monsieur De Poutrincourt *his returne.*

The discription of the Port De Campseau.

VPon the point that we should take our leaue of Port Royall, *Monsieur De Poutrincourt* sent his men, one after another, to finde out the ship at *Campseau*, which is a Port being betweene seuen or eight Ilands, where ships may be sheltered from windes : and there is a Bay of aboue 15. leagues depth, and 6. or 7. leagues broad. The said place being distant from Port Royall aboue 150. leagues. We had a great Barke, two small ones, and a shaloup. In one of the small Barkes some men were shipped that were sent before. And the 30. of Iuly the other two went away. I was in the great one, conducted by *Monsieur De Champ-dorè*. But *Monsieur De Poutrincourt*, desirous to see an end of our sowed corne, tarried till it was ripe, and remained there eleuen daies yet after vs. In the meane time, our first iourny hauing beene the passage of Port Royall, the next day, mistes came and spread themselues vpon the sea, which continued with vs eight whole daies : during which, all we could doe was to get to *Cap De Sable*, which we saw not.

The parting from Port Royall.

Eight daies mist.

In

In these *Cimmerian* darknesses, hauing one day cast anker in the sea, by reason of the night, our anker driued in such sort, that in the morning, the tide had carried vs among Ilands; and I maruell that we were not cast away, striking against some rocks. But for victuals, we wanted for no fish, for in halfe an houres fishing we might take Codde enough for to feed vs a fortnight, and of the faireſt and fatteſt that euer I saw, being of the colour of Carpes; which I haue neuer knowen nor noted, but in this part of the said *Cap De Sable*; which after we had passed, the tide (which is swift in this place) brought vs in short time as farre as to the Port *De La Heue*, thinking that we were no further than the *Port Du Mouton*. There we taried two daies, and in the very same Port we saw the Coddes bite at the hooke. We found there store of red Gooseberies, and a *Marcassite* of Copper Mine: we also made there some trucking with the Sauages for skinnes.

Perill.

Abundance of faire Cod.

Port *De la Heue.*

From thence forward we had winde at will, and during that time it happened once, that being vpō the hatches, I cried out to our Pilote *Monsieur De Champdore*, that we were ready to strike, thinking I had seene the bottome of the sea; but I was deceiued by the Raine-bow which did appeare with all his colours in the water, procured by the shadow, that our boarespright saile did make ouer the same, being opposite to the Sunne, which assembling his beames, within the hollownesse of the same saile, as it doth within the clouds, those beames were forced to make a reuerberation in the water, and to shew foorth this wonder. In the end we arriued within foure leagues of *Campseau*, at a Port, where a good old man of Saint Iohn *De Luz*, called Captaine *Sanalet*, receiued vs with all the kindnesse in the world. And for as much as this Port (which is little, but very faire) hath no name, I haue qualified it in my Geographicall Map, with the name of *Sanalet*. This good honest man told vs that the same voyage was the 42. voyage that he had made into those parts, and neuertheleſſe the

The Raine-bow appearing in the water.

Port *Sanalet.*

42. voyages made in Newfoundland.

New-found-land-men do make but one in a yeare. He was maruellously pleased with his fishing; and told vs moreouer that he tooke euery day fifty Crownes worth of fish, and that his voyage would be woorth 1000. pounds. He paied wages to 16 men, and his vessell was of 80. tunnes, which could carry 100000. dry fishes. He was sometimes vexed with the Sauages that did cabine there, who too boldly and impudently went into his ship, and carried away from him what they listed. And for to auoid their troublesome behauiour, he threatned them that we would come thither, and that we would put them all to the edge of the sword, if they did him wrong. This did feare them, & they did him not so much harme, as otherwise they would haue done. Notwithstanding whensoeuer the Fishermen came with their shaloups full of fish, they did chuse what seemed good vnto them, and they did not care for Codde, but rather tooke *Merlus*, or Whitings, *Barses* or *fletans*, a kind of very great Turbots, which might be worth heere in *Paris* aboue foure crownes apeece, and paraduenture six or more, for it is a maruellous good meat, specially when they be great, and of the thicknesse of six fingers, as are those that be taken there. And it would haue beene very hard to bridle their insolency, because that for to doe it, one should be forced to haue alwaies weapons in hand, and so the worke should be left vndone. The good nature and honesty of this man was extended, not onely to vs, but also to all our people that passed by his Port, for it was the passage to goe and come from Port Royall. But there were some of them that came to fetch vs home, who did worse than the Sauages, vsing him as the Souldier doth the poore peasan, or country Farmer, heere: a thing which was very grieuous for me to heare.

Good fishing.

Sauages vnportunate.

150. Leagues off they feare the French-men, inhabited beyond that.

Sauelet his kindnesse.

We were 4. daies there, by reason of the contrary wind. Then came we to *Campseau*, where we taried for the other Barke, which came two daies after vs. And as for *Monsieur De Poutrincourt*, as soone as he saw that the corne

might

might be reaped, he pulled vp some Rie, root and all, for to shew heare the beauty, goodnesse and vnmeasurable height of the same. He also made gleanes of the other sorts of seedes, as Wheat, Barly, Oates, Hemp, and others, for the same purpose: which was not done by them that haue heeretofore beene in *Brasil* and in *Florida*. Wherein I haue cause to reioyce, because I was of the company and of the first tillers of that land. And heerein I pleased my selfe the more, when I did set before mine eies our ancient father *Noah*, a great King, great Priest, and great Prophet, whose occupation was to husband the ground, both in sowing of Corne and planting the Vine: And the ancient Romane Captaine, *Serauus*, who was found sowing of his field, when that he was sent for, to conduct the Romane Armie: And *Quintus Cincinatus*, who all dusty did plough foure akers of lands, bare headed and open stomackt, when the Senats Harold brought letters of the Dictatorship vnto him; in sort, that this messenger was forced to pray him to couer himselfe, before he declared his Embassage vnto him. Delighting my selfe in this exercise, God hath blessed my poore labour, and I haue had in my garden as faire wheat as any can be in France, whereof the said *Monsieur De Poutrincourt* gaue vnto mee a gleane, when he came to the said Port *De Campseau*.

Exceeding faire Corne.

The tillage of the ground is an honourable exercise.

Faire Wheat

He was ready to depart from Port Royall, when *Membertou* and his company arriued, victorious ouer the *Armouchiquois*. And because I haue made a description of this war in French Verses, I will not heere trouble my paper with it, being desirous rather to be briefe, than to seeke out new matter. At the instant request of the said *Membertou* he taried yet one day. But it was pitious to see at his departing, those poore people weepe, who had beene alwaies kept in hope that some of ours should alwaies tarry with them. In the end promise was made vnto them, that the yeare following, households and families should be sent thither, wholly to inhabit their land, and teach them trades

The Sauages returne from the wars.

The Sauages teares at the going away of the French men.

for to make them liue as we doe, which promise did somewhat comfort them. There was left remaining ten hogsheads of Meale, which were giuen to them, with the Corne that we had sowed, and the possession of the Mannour, if they would vse it, which they haue not done. For they cannot be constant in one place, and liue as they doe.

Meale left behinde.

The eleuenth of August the said *Monsieur De Poutrincourt* departed, with eight in his company, from the said Port Royall, in a Shaloup to come to *Campseau*: A thing maruellously dangerous to crosse so many baies and seas in so small a vessell, laden with nine persons, with victuals necessary for the voyage, and reasonable great quantity of other stuffe. Being arriued at the Port of Captaine *Saualet*, he receiued them all as kindly as it was possible for him: And from thence they came to vs, to the said Port of *Campseau*, where we taried yet eight daies.

Monsieur De Poutrincourt his going away.

The third day of September, we weighed ankers, and with much adoe came we from among the rockes, that be about the said *Campseau*. Which our Mariners did with two shaloups that did carry their ankers very farre into the sea, for to vphold our ship, to the end she should not strike against the rockes. Finally, being at sea, one of the said shaloups was let goe, and the other was taken into the *Ionas*, which besides our lading, did carry 100000. of fish, as well drie as greene. We had reasonable good winde vntill we came neere to the lands of Europe: But we were not ouercloied with good cheere, because that (as I haue said) they who came to fetch vs, presuming we were dead did cramme themselues with our refreshing commodities. Our workmen dranke no more wine, after we had left Port Royall: And we had but small portion thereof, because that which did ouer abound with vs, was drunke merrily in the company of them that brought vs newes from France.

The departing from New France.

The 26. of September we had sight of the Sorlingues, which be at the lands end of Cornewall in England, and

The sight of the Sorlingues.

the 28. thinking to come to Saint *Maloes*, we were forced (for want of good wind) to fall into Roſcoff in Baſe Bretaigne, where we remained two daies and a halfe, refreſhing our ſelues. We had a Sauage who wondred very much, ſeeing the buildings, ſteeples, and Wind-mils in France: yea alſo of the women, whom he had neuer ſeene clothed after our maner. From Roſcoff (giuing thankes to God) we came with a good winde vnto Saint *Maloes*. Wherein I cannot but praiſe the watchfull foreſight of our Maſter, *Nicolas Martin*, in hauing ſo ſkilfully conducted vs in ſuch a nauigation, and among ſo many bankes and dangerous rocks, wherewith the coaſt, from the Cap of Vſhant to Saint *Maloes*, is full. If this man be praiſe worthie, in this his action; Captaine *Foulques* deſerueth no leſſe praiſes, hauing brought vs thorow ſo many contrary windes, into vnknowen lands, where the firſt foundations of New France haue beene laid.

Then of France.

Hauing taried three or foure daies at Saint *Maloes*, *Monſieur De Pontrincourts* ſonne, and my ſelfe, went to Mount Saint *Michael*, where wee ſaw the relikes, all, ſauing the Buckler of this holy Archangell. It was told vs that the Lord Biſhop of *Auranches*, had, foure or fiue yeares ago, forbidden to ſhew it any more. As for the building, it meriteth to be called the 8. wonder of the world, ſo faire and great is it, vpon the point of one only rocke, in the middeſt of the waues, at full ſea. True it is, that one may ſay that the ſea came not thither when the ſaid building was made. But I will replie, that howſoeuer it be, it is admirable. The complaint that may be made in this reſpect, is, that ſo many faire buildings are vnprofitable in theſe our daies, as in the moſt part of the Abbies of France. And would to God that by ſome *Archimedes* means, they might be tranſported into New France, there to be better emploied to Gods ſeruice and the Kings. At the returne we came to ſee the fiſhing of Oyſters at *Cancale*.

The voyage vnto S. Michael.

The eight wonder of the world.

After we had ſoiorned eight daies at Saint *Maloes*, we came,

Monſieur De Pontrincourt his induſtry.

came, in a Barke, to *Honfleur*, where *Monſieur De Pontrincourt* his experience ſtood vs in good ſtead, who ſeeing our Pilots at their wits end, when they ſaw themſelues betweene the Iles of *Ierzy* and *Sare* (not being accuſtomed to take that courſe, where we were driuen by a great winde, East South-East, accompanied with fogs and rain) he tooke his ſea-chard in hand, and plaied the part of a Pilot, in ſuch ſort that we paſſed the *Raz Blanchart* (a dangerous paſſage for ſmall Barkes) and we came eaſily, following the coaſt of Normandie, to *Honfleur*; for which, eternall praiſes be giuen to God. *Amen.*

Harueſt of New France, ſhewed to the King.

Being at Paris, the ſaid *Monſieur De Pontrincourt* preſented the King with the fruits of the land from whence he came, and eſpecially the Corne, Wheat, Rie, Barly and Oates, as being the moſt precious thing that may bee brought from what country ſoeuer. It had beene very fit to vow theſe firſt fruits to God, and to place them in ſome church among the monuments of triumph, with more iuſt cauſe than the ancient Romanes, who preſented to their country Gods and Goddeſſes *Terminus*, *Seia*, and *Segeſta* the firſt fruits of their tillage, by the hands of the Prieſts of the fields, inſtituted by *Romulus*, which was the firſt order in new Rome, who had for Blaſon, a hat of the eares of Corne.

Plin. lib. 18. *cap.* 2.

Outardes, or wild Geeſe, preſented to the King.

The ſaid *Monſieur De Pontrincourt* had bred tenne *Outards*, taken from the ſhell, which he thought to bring all into France, but fiue of them were loſt, and the other fiue he gaue to the King, who delighted much in them; and they are at *Fonteine Belleau.*

Priuiledge of Beauers confirmed to *Monſieur De Monts.*

Vpon the faire ſhew of the fruites of the ſaid Country the King did confirme to *Monſieur De Monts* the priuiledge for the trade of Beuers with the Sauages, to the end to giue him meanes to eſtabliſh his Colonies in New France. And by this occaſion he ſent thither in March laſt, Families, there to begin Chriſtian and French Commonwealths, which God vouchſafe to bleſſe and increaſe.

Three ſhips ſent 1608.

The ſaid ſhips being returned, we haue had report by *Monſieur De Champ-dorè*, and others, of the ſtate of the Country which we had left, and of the wonderfull beauty of the Corne that the ſaid *Monſieur De Pontrincourt* had ſowed before his departure, together of the graines that be fallen in the gardens, which haue ſo increaſed that it is an incredible thing. *Memberton* did gather ſix or ſeuen barrels of the corne that we had ſowed: and had yet one left, which he reſerued for the Frenchmen, whom he looked for, who arriuing he ſaluted with three Muſket ſhots and Bonfires. When it was laid to his charge that hee had eaten our Pigions, which we left there, he fell aweeping, and embracing him that told it him, ſaid, that it was the *Macharoa*, that is to ſay, the great birds which are Eagles, which did eat many of them, while we were there. Moreouer, all great and ſmall, did inquire how we did, naming euery one by his owne name, which is a witneſſe of great loue.

Newes from New France ſince our comming from thence.

It is very dangerous to teach the Sauages the vſe of gunnes.

Eagles.

From Port Royall, the ſaid *Champ-dorè* went as farre as *Chouakouet*, the beginning of the *Armouchiquois* land, where he pacified that nation with the *Etechemins*, which was not done without ſolemnity. For as he had begun to ſpeake of it, the Captaine, who is now inſtead of *Olmechin*, named *Aſtikou*, a graue man and of a goodly preſence, how ſauage ſoeuer he be, demanded that ſome one of the ſaid *Etechemins* ſhould be ſent to him, and that he would treat with him. *Oagimont*, *Sagamos* of the riuer S. *Croix*, was appointed for that purpoſe, and he would not truſt them, but vnder the aſſurance of the Frenchmē he went thither. Some preſents were made to *Aſtikou*, who, vpon the ſpeech of peace, began to exhort his people & to ſhew them the cauſes that ought to induce them to hearken vnto it. Whereunto they condeſcended, making an exclamation at euery article that he propounded to them. Some fiue yeares ago *Monſieur De Monts* had likewiſe pacified thoſe nations, and had declared vnto them, that he would be enemy to the firſt of them

The Sauages wiſdome.

them that should beginne the war, and would pursue him. But after his returne into France, they could not containe themselues in peace. And the *Armouchiquois* did kill a *Souriquois* Sauage, called *Panoniac*, who went to them for to trucke merchandise, which he tooke at the storehouse of the said *Monsieur De Monts*. The warre aboue mentioned happened by reason of this said murther, vnder the conduct of *Sagamos Memberton*: the said warre was made in the very same place, where I now make mention, that *Monsieur de Champdorè* did treate the peace this yeare.

Monsieur Champlein is now in the riuer of *Canada*.

Monsieur Champlein is in another place, to wit in the great riuer of *Canada*, neere the place where captaine *Iames Quartier* did winter, where he hath fortified himselfe, hauing brought thither housholds, with cattell and diuers sorts of fruite-trees. There is store of vines, and excellent hempe, in the same place where he is, which the earth bringeth footh of it selfe. He is not a man to be idle, and we expect shortly newes of the whole discouerie of this great and vncomparable riuer, and of the countries which it washeth on both sides, by the diligence of the said *Champlein*.

Cattell.
Fruit trees.
Vines.
Hempe.

Monsieur De Pontrincourt his resolution.

As for *Monsieur De Pontrincourt*, his desire is immutable, in this resolution to inhabit and adorne his Prouince, to bring thither his familie, and all sorts of trades necessary for the life of man. Which, with Gods helpe hee will continue to effect all this present yeare 1609. And, as long as he hath vigor and strength, will prosecute the same, to liue there vnder the Kings obeysance.

1609.

Of

The second Booke of the History of Noua Francia, containing the fashions and maners of life of the people there, and the fertility of the Lands and Seas mentioned in the former Booke.

The Preface.

Almighty God, in the creation of this world, hath so much delighted himselfe in diuersity, that, whether it be in Heauen, or in the Earth, either vnder the same or in the profound depth of waters, the effects of his might and glory doe shine in euery place. But the wonder that far exceedeth all others, is, that in one and the selfe same kind of Creature, I meane in Man, are found more variety than in other things created. For if one enters into the consideration of his face, two shall not be found who in euery respect doe resemble one another: If he bee considered in the voice, the same variety shall be found: If in the speech, all Nations haue their proper and peculiar language, whereby one is distinguished from the other. But in maners and fashion of life, there is a marüellous difference, which (without troubling

ourſelues in croſſing the Seas to haue the experience thereof) we ſee viſibly in our very neighborhood. Now foraſmuch as it is a ſmall matter to know, that people differ from vs in cuſtomes and maners, vnles we know the particularities thereof; a ſmall thing is it likewiſe to know, but that, which is neere to vs: but the faire Science is to know the maner of life of all Nations of the World, for which reaſon Vlyſſes *hath beene eſteemed, becauſe he had ſeene much and knowen much. It hath ſeemed neceſſary vnto me to exerciſe my ſelfe in this ſecond booke vpon this ſubiect, in that which toucheth the Nations ſpoken of by vs, ſeeing that I haue tied my ſelfe vnto it, and that it is one of the beſt parts of an Hiſtory, which without it would be defectiue, hauing but ſlightly and caſually handled here-aboue thoſe things that I haue reſerued to ſpeake of heere. Which alſo I doe, to the end, if it pleaſe God to take pitie of thoſe poore people, and to worke by his holy ſpirit, that they be brought into his fold, their children may know hereafter what their Fathers were, and bleſſe them that haue employed themſelues in their conuerſion, and reformation of their vnciuility. Let vs therefore begin with man from his birth, and hauing in groſſe marked out what the courſe of his life is, we will conduct him to the graue, there to leaue him to reſt, and alſo to repoſe our ſelues.*

CHAP. I.

Of the Nativity of Man.

THe authour of the booke of Wisdome, called Salomon, witnesseth vnto vs a most true thing, that *All men haue a like entrance into the world, and the like going out.* But ech seuerall people hath brought some ceremonies, after these were accomplished. For some haue wept, seeing the birth of man vpon this worldly Theater. Others haue reioyced at it, as well because Nature hath giuen to euery creature a desire to preserue his owne kinde, as for that, Man hauing beene made mortall by sinne, he desireth to bee in some sort restored againe to that lost right of immortality, and to leaue some visible image issued from him, by the generation of children. I will not heere discourse vpon euery Nation, for it would be an infinite thing. But I will say that the *Hebrews* at the natiuity of their children did make some particular ceremonies vnto them, spoken of by the Prophet *Ezechiel*, who hauing in charge to make a demonstration to the Citie of *Hierusalem* of her owne abomination, doth reproch vnto her, saying, that she is issued and borne out of the *Cananeans* Country, that her father was an *Amorite*, and her mother an *Hittite*. And *as for thy birth* (saith he) *in the day that thou wast borne thy nauell was not cut, neither wast thou washed in water to soften thee, nor salted with salt, nor any wise swadled in cloutes.* The Cimbres did put their new borne children into the snow to harden them: And the French-

Ezech. 16. vers. 2. 3. 4.

Iulian. imp. Sidon. Car. 7. Claudian. in Ruffin. lib. 2.

men did plunge theirs into the riuer *Rhine*, to know if they were legitimate: for if they did sinke vnto the bottome they were esteemed bastards, and if they did swimme on the water they were legitimate, meaning (as it were) that French-men ought naturally to swim vpon the waters. As for our Sauages of New France, when that I was there, thinking nothing lesse than on this History, I tooke not heed of many things which I might haue obserued: But yet I remember, that as a woman was deliuered of her child they came into our Fort, to demand very instantly for some grease or oyle to make the child to swallow it downe before they giue him the dugge or any food: they can render no reason for this, but that it is a custome of long continuance. Whereupon I coniecture that the diuell (who hath alwaies borrowed ceremonies from the Church, as well in the ancient as in the new law) would, that his people (so doe I call them that beleeue not in God, and are out of the Communion of Saints) should be anointed like to Gods people: which vnction he hath made to be inward, because the spirituall vnction of the Christians is so.

Augustin. epist. ad Maxim. Philos.

Chap. II.

Of the imposition of names.

AS for imposition of names, they giue them by tradition, that is to say, they haue great quantity of names, which they chuse and impose on their children. But the eldest sonne commonly beareth his fathers name, adding at the end some diminutiue: as the eldest of *Membertou* shall be called *Membertouchis*, as it were the lesser, or the yonger *Membertou*. As for the yonger Son, he beareth not the Fathers name, but they giue him such name as they list: And hee that is borne after him shall beare his name, adding a syllable to it: as the yonger of *Membertou* is called *Actaudin*, he that commeth after is called *Actaudinech*. So *Memembourré* had a sonne named *Semcoud*,

The dignity of eldership or first borne.

Semcoud, and his yonger was called *Semcoudech*. It is not for all that a generall rule, to adde this termination *ech*. For *Panoniacs* yonger Sonne (of whom mention is made in *Membertous* warre against the *Armouchiquois*, which I haue described in the Muses of New France) was called *Panouiagués*: so that this termination is done according as the former name requireth it. But they haue a custome that when this elder brother, or father, is dead, they change name, for to auoid the sorrow that the remembrance of the deceassed might bring vnto them. This is the cause why, after the decease of *Memembourré*, & *Semcoud*, (that died this last Winter) *Semcoudech* hath left his brothers name, and hath not taken that of his father, but rather hath made himselfe to be called *Paris*, because he dwelt in *Paris*. And after *Panoniacs* death, *Panoniagues* forsooke his name, and was, by one of our men, called *Roland*: which I finde euill and vndiscreetly done, so to prophane Christians names, and to impose them vpon Infidels: as I remember of another that was called *Martin*. *Alexander* the Great (though he was an Heathen) would not that any should beare his name, vnlesse he should render himselfe woorthy thereof by vertue. And, as one day a souldier, bearing the name of *Alexander*, was accused before him to be voluptuous and lecherous, he commanded him, either to forsake that name, or to change his life.

The ing of names.

The *Brasiliens* (as *Iohn De Leri* saith, whom I had rather follow in that which he hath seene, than a Spaniard) impose names to their children of the first thing that commeth before them, as if a bow and string come to their imagination, they will call their child *Ouirapaten*, which signifieth a bow and a string, and so consequently. In regard of our Sauages, they haue at this day names without signification, which peraduenture in the first imposing of them, did signifie some thing, but as the tongues do change the knowledge thereof is lost. Of all the names of them that I haue knowen, I haue learned none, sauing that

Chkoudun signifieth a *Trowt*: and *Oigoudi* the name of the riuer of the ſaid *Chkoudun*, which ſignifieth *to ſee*. It is very certaine, that names haue not beene impoſed, to what thing ſoeuer, without reaſon. For *Adam* gaue the name to euery liuing creature, according to the property and nature thereof, and conſequently names haue beene giuen to men ſignifying ſomething: As *Adam* ſignifieth *Man*, or *that which is made of earth*: *Euah* ſignifieth, *the Mother of all liuing*: *Abel*, *weeping*: *Cain*, *poſſeſſion*: *Ieſus*, *a Sauiour*: *Diuell*, *a Slanderer*: *Satan*, *an aduerſarie &c.* Among the Romans, ſome were called *Lucius*, becauſe they were born at the breake of day; Others *Caſar*, for that the Mothers belly was cut at the birth of him that firſt did beare this name: In like maner *Lentulus*, *Piſo*, *Fabius*, *Cicero*, *&c.* all nick-names, giuen by reaſon of ſome accident, like our Sauages names, but with ſome more iudgement.

Chap. III.

Of the feeding of their Children.

Eſay 49. verſ. 15.

ALmighty God, ſhewing a true Mothers duty, ſaith by the *Prophet Eſay*: *Can a woman forget her child, and not haue compaſſion on the Sonne of her wombe?* This pity which God requireth in Mothers, is to giue the breſt to their children, and not to change the food which they haue giuen vnto them before their birth. But at this day the moſt part make their breſts to ſerue for alurements to whoredome, and being willing to ſet themſelues at eaſe, free from the childrens noiſe, do ſend them into the Country, where peraduenture they be changed or giuen to bad nurſes, whoſe corruption and bad nature they ſucke with their milke. And from thence come the changelings, weake and degenerate from the right ſtocke whoſe names they beare. The Sauage women beare a greater loue than that towards their yong ones: for none but themſelues doe nouriſh them: And that is generall thorowout all the Weſt Indies:

Indies: likewise their brests are no baites of loue, as in these our parts, but rather, loue in those lands is made by the flame that nature kindleth in euery one, without annexing any arts to it, either by painting, amorous poisons or otherwise. And for this maner of nursing their children, are the ancient German women praised by *Tacitus*, because that euery one did nurse their Children with her owne brests, and would not haue suffered that another besides themselues should giue sucke to their children. Now our Sauage women do giue vnto them, with the dugge, meats which they vse, hauing first well chawed them: and so by little and little bring them vp. As for the swadling of them, they that dwell in hot Countries and neere the *Tropicks*, haue no care of it, but leaue them free vnbound. But drawing towards the North, the mothers haue an euen smooth boord, like the couering of a drawer or cupborod, vpon which they lay the child wrapped in a Beauer fur, vnles it be too hot, and tied thereupon with some swadling band, whom they carry on their backes their legges hanging downe: then being returned into their Cabins they set them in this maner vp straight against a stone or some thing else. And as in these our parts, one giues small feathers and gilt things to little children, so they hang quantity of beades and small square toies, diuersly coloured, in the vpper part of the said boord or plancke, for the decking of theirs.

Chap. IIII.

Of their loue towards their children.

THat which we haue said euen now, is a part of true loue, which doth shame the Christian women. But after the Children be weaned, and at all times, they loue them all, obseruing this law that Nature hath grafted in the hearts of all creatures (except in leaud slippery women) to haue care of them. And when it is question to demand

mand of them some of their children (I speake of the *Sauriquois*, in whose land we dwelt) for to bring them into France, they wil not giue them: but if any one of them doth yeeld vnto it, presents must be giuen vnto him, besides large promises. We haue alreadie spoken of this at the end of the 17. chapter. So then I finde that they haue wrong to be called Barbarous, seeing that the ancient Romans were far more Brabarous than they, who oftentimes sold their children for to haue meanes to liue. Now that which causeth them to loue their children more than we doe in these parts is, that they are the maintenance of their fathers in their old age, whether it be to helpe them to liue, or to defend them from their enemies: And nature conserueth wholly in them her right in this respect. By reason whereof that which they wish most is to haue number of children, to be thereby so much the mightier, as in the first age of the world, when virginity was a thing reproouable, because of Gods commandement to man and women to increase, multiply and repleniſh the earth: but after it was filled, this loue waxed maruellous cold, and children began to be a burthen to fathers and mothers, whom many haue had in disdaine, and haue verie often procured their death: Now is the way open for France to haue a remedy for the same. For if it please God to guide and prosper the voyages of New France, whosoeuer in these parts shall finde himselfe oppressed may passe thither, and there end his daies in rest, and that without feeling any pouerty: or if any one findeth himselfe ouerburthened with children, he may send halfe of them thither, and with a small portion they shall be rich and possesse the land, which is the most assured condition of this life. For we see at this day, labor and paine in all vocations, yea in them of the best sort, which are often crossed through enuy and wants: others will make a hundred cappings and crouchings for to liue, and yet they doe but pine away. But the ground neuer deceaueth vs, if we earnestly cherish her. Witnesse the fable

The cause why the Sauages loue their children more than we doe in these parts.

Genſ. 2. verſ. 28.

Meanes to ease the families of France.

of

of him, who by his laſt will and teſtament, did declare to his children that he had hidden a treaſure in his Vineyard, and as they had well and deepely digged and turned it they found nothing, but the yeere being come about, they gathered ſo great a quantity of grapes, that they knew not where to beſtow them. So thorow all the holy Scripture, the promiſes that God maketh to the Patriarches *Abraham*, *Iſaac* and *Iacob*, and afterwards to the people of *Iſrael*, by the mouth of *Moſes*, is, that they ſhall poſſeſſe the land, as a certaine heritage that cannot periſh, and where a man hath wherewith to ſuſtaine his familie, to make himſelfe ſtrong and to liue in innocency : according to the ſpeeches of the ancient *Cato*, who did ſay, that commonly Husbandmen, or Farmers Sonnes be valiant and ſtrong, and doe thinke on no harme.

To poſſeſſe the land is a rich heritage.

Plin. lib. 18. cap. 5.

Chap. 5.

Of their Religion.

MAn being created after the image of God, it is good reaſon that he acknowledge, ſerue, worſhip, praiſe and bleſſe his Creator, and that therein he imploy his whole deſire, his minde, his ſtrength and his courage. But the nature of man hauing been corrupted by ſinne, this faire light that God had firſt giuen vnto him, hath beene ſo darkned, that he is becom therby to loſe the knowledge of his beginning. And for as much as God ſheweth not himſelf vnto vs by a certaine viſible forme, as a father or a King might doe; man finding himſelfe ouercome with pouerty and infirmity, not ſetling himſelfe to the contemplation of the wonders of this Almighty workman, and to ſeeke him as he ought to be ſought for, with a baſe and brutiſh ſpirit, miſerably hath he forged to himſelfe gods, according to his owne fancy: And there is nothing viſible in the world, but hath beene deified in ſome place or other: yea euen in that rancke and degree, imaginary things hath alſo beene put, as Vertue, Hope, Honour, Fortune, and a thouſand

such like things: Item infernall gods, and sicknesses, and all sorts of plagues, euery one worshipping the things that he stood in feare of. But notwithstanding, though *Tullie* hath said, speaking of the nature of the gods, that there is no nation so sauage, or brutish nor so barbarous, but is seasoned with some opinion of them: yet there haue been found, in these later ages, nations that haue no feeling thereof at all: which is so much the stranger that among them, there were, and yet are, Idolaters, as in *Mexico* and *Virginia*. If we will we may adde heereunto *Florida*. And notwithstanding, all being well considered, seeing the condition both of the one and of the other is to be lamented, I giue more praise to him that worshippeth nothing, than to him who worshippeth creatures without either life or sense, for at least, as bad as he is, he blasphemeth not, and giueth not the glorie due to God to an other, liuing (indeed) a life not much differing from brutishnesse: but the same is yet more brutish that adoreth a dead thing, and putteth his confidence in it. And besides, he which is not stained with any bad opinion, is much more capable of true adoration, than the other: being like to a bare table, which is ready to receiue what colour soeuer one will giue to it. For when any people hath once receiued a bad impressiō of doctrine, one must roote it out from them before another may be placed in them. Which is very difficult, as well for the obstinacy of men, which doe say, our fathers haue liued in this sort: as for the hindrance that they giue them which doe teach them such a doctrine, and others whose life dependeth thereupon, who doe feare that their meanes of gain be taken from them: euen as that *Demetrius* the siluersmith, mentioned in the *Acts* of the Apostles. This is the reason why our Sauages of New France wil be found more easie to receiue the Christian doctrine, if once the Prouince be thorowly inhabited. For (that we may begin with them of *Canada*) *Iames Quartier*, in his second relation, reciteth that which I haue said a little before, in these words

Idolaters in *Virginia*.

Act. 19. vers. 24.

The Sauages easie to be conuerted to the Christian religion.

Iames Cartier.

words, which are not heere laied downe in the former Booke.

This ſaid people (ſaith he) hath not any beleefe of God (that may be eſteemed) for they beleeue in one, whom they call *Cudoüagni*, and ſay, that he often ſpeaketh to them, and telleth them what weather ſhall fall out. They ſay that when he is angry with them hee caſteth duſt in their eies. They beleeue alſo, that when they die they goe vp into the ſtarres, and afterwards they goe into faire greene fields, full of faire trees, flowers and rare fruits. After they had made vs to vnderſtand theſe things, wee ſhewed them their error, and that their *Cudoüagni* is an euill Spirit that deceiueth them, and that there is but one God, which is in Heauen, who doth giue vnto vs all, and is Creator of all things, and that in him we muſt onely beleeue, and that they muſt be baptiſed, or goe into hell. And many other things of our faith were ſhewed them: which they eaſily beleeued, and called their *Cudoüagni, Agoiuda*. So that many times they requeſted our Captaine to cauſe them to be baptized, and the ſaid Lord (that is to ſay, *Donnacona*) *Taiguragni, Domagaia*, with all the people of their towne came thither for that purpoſe: but becauſe we knew not their intent and deſire, and that there was no body to inſtruct them in the faith, wee excuſed our ſelues to them for that time, and bad *Taiguragni* and *Domagaia* to make them vnderſtand that we would returne another voyage, and would bring Prieſts with vs and *Chréme*, telling them, for an excuſe, that one cannot be baptized without the ſaid *Chréme*, which they did beleeue. And they were very glad of the promiſe which the Captaine made them to returne, and thanked them for it.

" The Sauages religion in Canada.

" The ſtate of ſoules after death.

" People eaſie to be conuerted.

" *Agoinda* ſignifieth wicked.

Monſieur Champlein, hauing of late made the ſame voyage which the Captaine *Iames Quartier* had made, did diſcourſe with Sauages, that be yet liuing, and reporteth the ſpeeches that were betweene him and certaine of their *Sagamos*, concerning their beleefe in ſpirituall and heauen-

ly things, which I haue thought good (being incident to this matter) to insert heere; his words are these: The most part of them be people without law, according as I could see and informe my selfe, by the said great *Sagamos*, who told mee that they verily beleeue there is one God, who hath created all things. And then I asked him, seeing that they beleeue in one onely God: by what meanes did hee place them in this world, and from whence they were come? He answered mee, that after God had made all things, he tooke a number of arrowes, and did sticke them into the ground, from whence men and women sprung vp, which haue multiplied in the world vntill now, and that mankinde grew by that meanes. I answered him, that what he said was false: But that indeed there was one onely God, who had created all things both in Heauen and Earth. Seeing all these things so perfect, and being no body that did gouerne in this world, he tooke slime out of the Earth, and created thereof our first father *Adam*: And while he did sleepe, God tooke one of his ribes, and formed *Euah* thereof, whom hee gaue to him for company, and that this was the truth that both they and we were made by this meanes, and not of arrowes, as they did beleeue. He said nothing more to me, but that he allowed better of my speech than of his owne. I asked him also if he beleeued not that there were any other but one onely God? He said vnto me that their beleefe was: There was one onely God, one Sonne, one Mother, and the Sunne, which were foure. Notwithstanding, that God was ouer and aboue all; but that the Sonne was good, and the Sunne, by reason of the good which they receiued of them: As for the Mother, shee was naught and did eat them; and that the Father was not very good. I shewed him his error according to our faith, whereunto he gaue some credit. I demanded of him if they neuer saw nor heard their ancestors say that God was come into the world: He told me hee had not seene him: but that anciently there were fiue men, who trauelling

The Sauages beleefe and faith.

Of the creation of man.

They beleeue one God, one Sonne, one Mother, and the Sunne.

uelling towards the setting of the Sunne, met with God, who demanded of them, Whither go yee? They answered, We goe to seeke for our liuing: God answered them, You shall finde it heere. But they passed further, not making any account of that which God had said vnto them; who tooke a stone and therewith touched two of them, who were turned into stones: And he said againe to the three others, Whither goe yee? and they answered as at the first time: and God said vnto them a gaine, Passe no further, you shall finde it heere: and seeing that they found no food they passed further: And God tooke two staues, and touched therewith the two formost, who were transformed into staues. But the fift man staied and would passe no further: And God asked him againe, Whither goest thou? Who made answer, I go to seeke for my liuing: and God told him, Tarry and thou shalt finde it: and he staied without passing any further: And God gaue him meat, and he did eat of it: and after he had made good cheare he returned among the other Sauages, and told them all that you haue heard. He also told me, that at another time there was a man who had store of *Tabacco* (which is an hearbe the smoke whereof they take) and that God came to this man and asked him where his pipe was: The man tooke his Tabacco pipe and gaue it to God, who dranke very much *Tabacco*. After he had taken well of it, God brake the said Tabacco-pipe into many peeces, and the man asked him, Why hast thou broken my Tabacco-pipe, and thou seest well that I haue none other? And God tooke one which he had, and gaue it him, saying vnto him: Lo, heere is one which I giue to thee, carry it to thy great *Sagamo*, let him keepe it; and if he keepe it wel, he shall not want any thing, nor any of his companions: The said man tooke the Tabacco-pipe, which he gaue to his great *Sagamo*, who (whilest he had it) the Sauages wanted for nothing in the world: But that since the said *Sagamo* had lost this Tabacco-pipe, which is the cause of the great famine

" Of fiue men whom the Sauages beleeue to haue seene God.

" Men transformed into stones:

" And into staues.

" Of an other Man vvhom the Sauages beleeue to haue spoken with God.

" Tabacco.

" which ſometimes they haue among them. I demanded of
" him, whether he did beleeue all that; he told me, yes, & that
" it was true. Now I beleeue that that is the cauſe why they
" ſay that God is not very good. But I replied and ſaid vnto
" him, that God was all good, and that without doubt it was
" the Diuell that had ſhewed himſelfe to thoſe men, and that
" if they did beleeue in God as we doe, they ſhould want no-
" thing that ſhould be needfull for them: That the Sunne
" which they ſaw, the Moone and the Starres, were created
" by the ſame great God, who hath made both Heauen and
" Earth, and that they haue no power, but that which God
" hath giuen them: That we beleeue in that great God, who
" by his goodneſſe did ſend vnto vs his dearely beloued Son,
" who being conceiued by the Holy Ghoſt, tooke humane
" fleſh within the virgin wombe of the Virgin Mary, hauing
" been 33. yeeres on earth working infinit miracles, raiſing vp
" the dead, healing the ſicke, driuing out Diuels, giuing ſight
" to the blinde, ſhewing vnto men the wil of God his Father,
" for to ſerue, honour and worſhip him, hath ſpilled his
" bloud, and ſuffered death and paſſion for vs, and for our
" ſinnes, and redeemed mankind, being buried and riſen a-
" gaine, went downe into hell, and aſcended vp into Hea-
" uen, where he ſitteth at the right hand of God his father.
" That this was the beleefe of all Chriſtians, which doe be-
" leeue in the Father, in the Sonne, and in the holy Ghoſt,
" which be not for all that three Gods, but are one ſelfeſame
" and one onely God, and one Trinity, wherein there is no-
" thing before nor after, nothing greater nor leſſer. That
" the Virgin Mary, Mother to the Sonne of God, and all men
" and women that haue liued in this world, doing Gods com-
" mandements, and ſuffered Martyrdome for his name, and
" who, by the permiſſion of God, haue wrought miracles,
" and are Saints in Heauen in his Paradiſe, pray all for vs vn-
" to this great diuine Maieſtie, to pardon vs our faults and
" ſinnes, which we do againſt his law and commandements:
" And ſo by the Saints praiers in Heauen, and by our owne

I doe not thinke that this Theology may be expounded to theſe people, though one could perfectly ſpeak their language.

that

that we make to his diuine Maiestie, he giueth vs what we haue need of, and the Diuell hath no power ouer vs; and can doe vs no hurt. That if they had this beleefe they should be euen as we are. That the Diuell should not be able to doe them any more harme, and they should not want what should be needfull for them. Then the said *Sagamo* said vnto mee, that he granted all that I said. I demanded of him what ceremony they vsed in praying to their God: he told me that they vsed no other ceremony, but that euery one did pray in his heart as he would. This is the cause why, I beleeue, there is no law among them, neither doe they know what it is to worship or pray to God, and liue the most part as brute beasts: And I beleeue that in short time they might be brought to be good Christians, if one would inhabit their land, which most of them doe desire. They haue among them some Sauages whom they call *Pilotoua*, who speake visibly to the Diuell, and he telleth them what they must doe, as well for warres as for other things: And if he should command them to goe and put any enterprise in execution, or to kill a French man or any other of their nation, they will immediatly obey to his command. They beleeue also that all their dreames are true; and indeed, there be many of them which doe say that they haue seene and dreamed things that doe happen, or shall come to passe: but to speake thereof in truth they be visions of the Diuell, who doth deceiue and seduce them. So farre *Monsieur Champleins* report. As for our *Souriquois*, and other their neighbours, I can say nothing else, but that they are destitute of all knowledge of God, haue no Adoration, neither doe they make any diuine seruice, liuing in a pitifull ignorance; which ought to touch the hearts both of Christian Princes, and Prelates, who very often doe employ vpon friuolous things that which would be more than sufficient to establish there many Colonies, which would beare their names, about whom these poore people would flocke and assemble themselues. I do not

What Sauages speake to the Diuell.

The Sauages do beleeue firmly in dreames.

A lesson for Christian Princes and Prelates.

not say they should goe thither in Person, for their presence is heere more necessary, and besides euery one is not fit for the Sea: but there are so many persons well disposed that would imploy themselues on that, if they had the meanes: They then that may doe it are altogether vnexcusable. Our present age is fallen, as one might say, into an *Asiorgie*, wanting both loue and Christian charity, and retaine almost nothing of that fire which kindled our Fathers either in the time of our first Kings, or in the time of the *Croisades* for the holy land; yea contrariwise if any venture his life, and that little meanes he hath, vpon this generous Christian worke, the most part doe mocke him for it, like to the *Salamandre*, which doth not liue in the middest of flames, as some doe imagine, but is of so cold a nature that shee killeth them by her coldnesse. Euery one would runne after treasures, and would carry them away without paines taking, and afterward to liue frolike; but they come too late for it, and they should haue enough if they did beleeue, as is meet to doe, in him that hath said: *Seeke first the kingdome of God, and all these things shall be giuen vnto you ouer and aboue.*

To all sorts and degrees of people.

Luk. 12, vers. 31.

Let vs returne to our Sauages, for whose conuersion it resteth vnto vs to pray to God that it will please him to open the meanes to make a plentifull harueſt to the further manifestation of the Gospell: for ours, and generally all those people euen as farre as *Florida* inclusiuely, are very easie to be brought to the Christian religion, according as I may coniecture of them which I haue not seene, by the discourse of Histories. But I finde that there shall be more facility in them of the neerer lands, as from *Cap-Breton* to *Malebarre*, because they haue not any shew of religion (for I call not religion vnlesse there be some *Latria* and diuine seruice) nor tillage of ground (at least as farre as *Chouakoet*) which is the chiefest thing that may draw men to beleeue as one would, by reason that out from the Earth commeth all that which is necessarie for the life, after the

generall

generall vse we haue of the other Elements. Our life hath chiefely need of meat, drinke and clothing. These people (as one may say) haue nothing of all that, for it is not to be called couered, to be alwaies wandring and lodged vnder foure stakes, and to haue a skinne vpon their backe: neither doe I call eating and liuing, to eat all at once and starue the next day, not prouiding for the next day. Whosoeuer then shall giue bread and clothing to this people, the same shall be, as it were, their God, they will beleeue all that he shall say to them. Euen as the Patriarch Iacob did promise to serue God if he would giue him bread to eat and garments to couer him. God hath no name: for all that wee can say, cannot comprehend him. But we call him God, because hee giueth. And man in giuing may by resemblance be called God. Cause (saith S. *Gregorie Nazianzene*) that thou beest a God towards the needie, in imitating Gods mercifulnesse. For man hath nothing so diuine in him as benefits. The heathen haue knowen this, and amongst others *Pliny*, when he saith, that it is a great signe of diuinitie in a mortall man, to helpe and aide an other mortall man. These people then enioying the fruits of the vse of trades and tillage of the ground, will beleeue all that shall be told them, *in auditum auris*, at the first voice that shal sound in their eares: and of this haue I certain proofes, because I haue knowen them wholly disposed thereunto by the communication they had with vs; and there bee some of them that are Christians in minde, & do performe the acts of it, in such wise as they can, though they be not baptised: among whom I will name *Chkoudun*, Captaine (*alias Sagamos*) of the riuer of Saint Iohn, mentioned in the beginning of this worke, who, whensoeuer he eateth, lifteth vp his eies to heauen, and maketh the signe of the crosse, because he hath seene vs doe so: yea at our praiers he did kneele downe as we did: And because he hath seene a great crosse planted neere to our fort, he hath made the like at his house, and in all his cabins; and carieth one at his

The right meanes to bring the Sauages to ones deuotion. Gen. 28.20.

Greg. Nazian in the oration of the care for the poore.

Plin. lib. 2. 7.

his breſt, ſaying, that he is no more a Sauage, and acknowledging plainly, that they are beaſts (ſo hee ſaith in his language) but that he is like vnto vs, deſiring to be inſtructed. That which I ſay of this man, I may affirme the ſame almoſt of all the others: And though he ſhould be alone, yet hee is capable, being inſtructed, to bring in all the reſt.

Lib. 1. chap. 7. The Armouchiquois are a great people, which haue likewiſe no adoration: and being ſetled, becauſe they manure the ground, one may eaſily make a congregation of them, and exhort them to that which is for their ſaluation. They are vicious and bloody men, as we haue ſaid heeretofore: but this inſolencie proceeds for that they feele themſelues ſtrong, by reaſon of their multitude, and becauſe they liue more at eaſe than the others, reaping the fruits of the earth. Their countrie is not yet well knowen, but in that ſmall part that wee haue diſcouered, I finde they haue conformitie with them of *Virginia*, except in the ſuperſtition & error, in that which concerneth our ſubiect, for as much as the Virginians doe begin to haue ſome opinion of a ſuperior thing in nature, which gouerneth heere this world. They beleeue in many gods (as an Engliſh Hiſtorian that dwelt there reporteth) which they call *Montóac*, but of ſundry ſorts and degrees. One alone is chiefe and great, who hath euer beene, who purpoſing to make the world, made firſt other gods, for to be meanes and inſtruments, wherewith he might ſerue himſelfe in the Creation and in the gouernment. Then afterwards the Sunne, the Moone and the Starres, as demy gods, and inſtruments of the other Principall order. They hold that the woman was firſt made, which by coniunction with one of the gods had children. All theſe people doe generally beleeue the immortality of the ſoule, and that after death good men are in reſt, and the wicked in paine: Now them that they eſteeme to be the wicked are their enemies, and they the good men: To ſuch ſort that, in their opinion, they ſhall all after death be well at eaſe, and ſpecially when they

A conformity betweene the Armouchiquois and the naturall Virginians.

The religion of the Virginians.

they haue well defended their country, and killed many of their enemies. And as touching the resurrection of the bodies, there are yet some nations in those parts that haue some glimpse of it. For the *Virginians* doe tell tales of certaine men risen againe, which say strange things: As of one wicked man, who after his death had beene neere to the mouth of *Popogusso* (which is their Hell) but a god saued him, and gaue him leaue to come againe into the world, for to tell his friends what they ought to doe for to auoide the comming into this miserable torment. Item, that yeare that the English men were there, it came to passe within 60. leagues off from them (as said the *Virginians*) that a body was vnburied, like to the first, and did shew, that being dead in the pit, his soule was aliue, and had trauelled very farre, thorow a long and large way, on both sides of which did grow very faire and pleasant trees, bearing the rarest fruits that can be seene: and that in the end he came to very faire houses, neere to the which he found his father, which was dead, who expressly commanded him to returne backe and to declare vnto his frinds the good which it behooued them to doe for to enioy the pleasures of this place: And that after he had done his message he should come thither againe. The generall History of the West Indies reporteth, that before the comming of the Spaniards into *Peron*, they of *Cusco* and thereabout, did likewise beleeue the resurrection of the bodies. For seeing that the Spaniards, with a cursed auarice, opening the sepulchers for to haue the gold and the riches that were in them, did cast and scatter the bones of the dead heere and there, they praied them, not to scatter them so, to the end that the same should not hinder them from rising againe: which is a more perfect beleefe than that of the *Sadduces*, and of the Greekes, which the Gospell and the Acts of the Apostles witnesse vnto vs that they scoffed at the resurrection, as also, almost all the heathen antiquity hath done.

Fabulous tales of the resurrection.

Hist. gen. of the Indies. 4. booke, the 124. chap.

Luc. 20. vers. 27.

Act. 17. vers. 32.

Some of our Westerne Indians, expecting this resurrection, haue esteemed that the soules of the good did goe into heauen, & them of the wicked into a great pit or hole, which they thinke to be far off towards the Sunne setting, which they call *Popogusso*, there to burne for euer: and such is the beleefe of the *Virginians*: The others (as the *Brasilians*) that the wicked goe with *Aignan*, which is the euill spirit that tormenteth them: but as for the good, that they went behinde the Mountaines to dance and make good cheere with their fathers. Many of the ancient Christians, grounded vpon certaine places of *Esdras*, of *S. Paul*, and others, haue thought that after death our soules were sequestred into places vnder the earth, as in *Abrahams* bosome, attending the iudgement of God: And there *Origen* hath thought that they are as in a Schoole of soules, and place of instruction, where they learne the causes and reasons of the things they haue seene on the Earth, and by reasoning make iudgements of consequences of things past, and of things to come. But such opinions haue beene reiected by the resolution of the Doctours of *Sorbone* in the time of King Philip the faire, and since by the Councell of *Florence*. Now if the Christians haue held that opinion, is it much to these poore Sauages to bee entred in those opinions that we haue recited of them?

4. Esdras 7. ver. 31, 32. S. Paul to the Heb. ch. 11. at the end. Orig. 2. booke of principles.

As concerning the worshipping of their gods, of all them that be out of the Spanish dominion, I finde none but the *Virginians* that vse any diuine seruice (vnlesse we will also comprehend therein, that which the *Floridians* doe, which we will recite hereafter) They then represent their gods in the shape of a man, which they call *Kevnasovuock*. One onely is named *Kevnas*. They place them in houses and Temples, made after their fashion, which they call *Machicómuck*, wherein they make their praiers, singing and offering to those gods. And seeing we are fallen to speake of infidels, I praise rather the ancient Romans who were aboue 173. yeares without any images of Gods, as *S. Augustin.*

S. Aug. 4. de Ciuitate Dei cap. 31.

guſtin ſaith. *Numa Pompilius* hauing wiſely forbidden to make any, becauſe that ſuch a fooliſh and ſenſeles thing made them to be deſpiſed, and from this contempt came, that the people did caſt out all feare, nothing being better than to worſhip them in ſpirit ſeeing they are ſpirits. And indeed *Pliny* ſaith: *That there is nothing which ſheweth more the weakeneſſe of mans wit, than to ſeeke to aſſigne ſome image or figure to God. For in what part ſoeuer that God ſheweth himſelfe he is all ſenſe, all ſight, all hearing, all ſoule, all vnderſtanding: and finally he is all of himſelfe, without vſing any organe.* The ancient Germans inſtructed in this doctrine, not onely did admit no images of their gods (as ſaith *Tacitus*) but alſo would not that they ſhould be drawen or painted againſt the walles, nor ſet in any humane forme, eſteeming that to derogate too much from the greatnes of the heauenly power. It may be ſaid among vs that figures and repreſentations are the bookes of the vnlearned: but leauing diſputations aſide, it were fitting that euery one ſhould be wiſe and wel inſtructed, and that no body ſhould be ignorant. Plin. lib. 2. cap. 7.

Our *Souriquois* and *Armouchiquois* Sauages, haue the induſtry both of painting and caruing, and doe make pictures of beaſts, birds and men, as well in ſtone as in wood, as pretilie as good workemen in theſe parts; and notwithſtanding they ſerue not themſelues with them in adoration, but onely to pleaſe the ſight, and the vſe of ſome priuat tooles, as in Tabacco-pipes. And in that (as I haue ſaid at the firſt) though they be without diuine worſhip, I praiſe them more than the *Virginians* and all other ſorts of people, which more beaſts than the very beaſts worſhip and reuerence ſenſeleſſe things. The Sauages haue the induſtrie both of painting and caruing.

Captaine *Laudonniere* in his Hiſtory of *Florida*, ſaith that they of that Country haue no knowledge of God, nor of any religion, but of that which appeareth vnto them, as the Sunne and the Moone; to whom, neuertheleſſe, I finde not in all the ſaid Hiſtory that they make any adoration, The Floridians.

ſauing that when they goe to warre, the *Paracouſi* maketh ſome praier to the Sunne for to obtaine victory, and which being obtained he yeeldeth him praiſes for it, with ſongs to the honour of him, as I haue more particularly ſpoken in my firſt booke the 10. chapter. And notwithſtanding *Monſieur De Belleforeſt* writeth to haue taken from the ſaid Hiſtory that which he mentioneth of their bloudie ſacrifices, like to them of the *Mexicains*, aſſembling themſelues in one field, and ſetting vp there their lodges, where after many dances and ceremonies, they lift vp in the aire and offer to the Sunne, him vpon whom the lot is fallen to be ſacrificed. If he bee bold in this thing, he preſumeth no leſſe where he writeth the like of the people of *Canada*, whom he maketh ſacrificers of humane bodies, although they neuer thought on it. For if Captaine *Iames Quartier* hath ſeen ſome of their enemies heads, dreſſed like leather, ſet vpon peeces of wood, it doth not follow that they haue beene ſacrificed, but it is their cuſtome to doe ſo, like to the ancient Gaulois, that is to ſay, to take off the heads of their enemies whom they haue killed, and to ſet them vp in, or without their Cabins as a Trophee: which is vſuall thorow all the Weſt Indies.

Belleforeſts falſe report.

To returne to our *Floridians*, if any one will call the honour they doe to the Sunne, to be an act of religion, I will not contrary him. For in the old time of the golden age, when that ignorance found place amongſt men, many (conſidering the admirable effects of the Sunne and of the Moone, wherewith God vſeth to gouerne things in this low world) attributed vnto them the reuerence due to the Creator: And this maner of reuerence is expounded vnto vs by *Iob*, when he ſaith: *If I haue beholden the Sunne in his brightneſſe, and the Moone running cleere: and if my heart hath beene ſeduced in ſecret, and my mouth hath kiſſed my hand: this alſo had beene an iniquity to be condemned: for I had denied the great God abone.* As for the hand kiſſing it is a kind of reuerence which is yet obſerued in doing homages.

Iob 31. verſ. 26. 27.

Not

Not being able to touch the Sunne, they ſtretch forth their hands towards it, then kiſſed it: or they touched his Idoll, and afterwards did kiſſe the hand that had touched it. And into this idolatry did the people of Iſrael ſometime fall, as we ſee in *Ezechiel.* Ezech 8. ver. 16.

In regard of the *Braſilians*, I finde by the diſcourſe of *Iohn De Leri* (whom I had rather follow than a Spaniſh Authour, in that which he hath ſeene) that not onely they are like vnto ours, without any forme of religion or knowledge of God, but that they are ſo blind and hardned in their *anthropophagie*, that they ſeeme to be in no wiſe capable of the Chriſtian doctrine. Alſo they are viſibly tormented and beaten by the diuell (which they call *Aignan*) and with ſuch rigor, that when they ſee him come, ſometimes in the ſhape of a beaſt, ſometimes of a bird, or in ſome ſtrange forme, they are as it were, in deſpaire. Which is not with the other Sauages, more hitherward, towards New-found-land, at leaſt with ſuch rigor. For *Iames Quartier* reporteth that he caſteth earth in their eies, and they call him *Cudouagni*: & there, where we were (where they call him *Aoustem*) I haue ſometimes heard that he had ſcratched *Memberton*, being then, as it were, a kinde of Soothſaier of the Country. When one tels the *Braſilians* that one muſt beleeue in God, they like that aduice well enough, but by and by they forget their leſſon and returne againe to their owne vomit, which is a ſtrange brutiſhnes, not to be willing at the leaſt to redeeme themſelues from the diuels vexation, by religion: Which maketh them vnexcuſable, ſeeing alſo they haue ſome memory remaining in them of the generall flood, and of the Goſpell (if it be ſo that their report be true) for they make mention in their ſongs that the waters being once ouerflowne, did couer all the earth, and all men were drowned, except their Grandfathers, who ſaued themſelues vpon the higheſt trees of their Country. And of this flood other Sauages, mentioned by me elſe where, haue alſo ſome tradition. Braſilians. In the firſt booke third Chapter.

As

As concerning the Gospell, the said *de Leri* saith, that hauing once found occasion to shew vnto them the beginning of the world, and how it is meet to beeleue in God, and their miserable condition, they gaue eare vnto him with great attention, being all amazed for that which they had heard: and that thereupon, an ancient man, taking vpon him to speake, said, that in truth he had recited wonderful things vnto them, which made him to call to minde, that which many times they had heard of their Grandfathers, that of a long time sithence *a Mair* (that is to say, a stranger, clothed and bearded like to the Frenchmen) had beene there, thinking to bring them to the obedience of the God which he declared vnto them, and had vsed the like exhortatiõ vnto them: but that they would not beleeue him. And therefore there came another thither, who, in signe of a curse, gaue them their armours, wherewith since they haue killed one another: and that there was no likelihood they should forsake that maner of life, because that all their neighbour Nations would mocke them for it.

But our *Souriquois*, *Canadians* and their neighbours are not so hardened in their wicked life, no neither the *Virginians* nor *Floridians*, but will receiue the Christian doctrine very easily, when it shall please God to stirre vp them that be able to succour them, neither are they visibly tormented, beaten and torne by the Diuell, as this barbarous people of *Brasil*, which is a strange malediction, more particular vnto them, than to other Nations of those parts. Which maketh me beleeue that the voice of the Apostles may haue reached so farre, according to the saying of the said old ancient man, to which hauing stopped their eares, they beare a particular punishment for it, not common to others, which peraduenture haue neuer heard the word of God, since the vniuersall floud, whereof all those Nations, in more than three thousand leagues of ground haue an obscure knowledge, which hath beene giuen them by tradition from father to sonne.

CHAP.

Chap. VI.

Of the Sooth-saiers and Masters of the Ceremonies among the Indians.

I Will not call (as some haue done) by the name of Priests, them that make the ceremonies and inuocations of diuels among the West Indies, but in as much as they haue the vse of sacrifices and gifts that they offer to their Gods, for as much as (as the Apostle saith) euery Priest or Bishop is ordained to offer gifts and sacrifices: such as were them of *Mexico*, the greatest whereof was called *Papas*, who offered incense to their Idols, the chiefe of them was that of the god whom they did name *Vitzilipuztli*, although neuertheless, the generall name of him, whom they held for supreame Lord and author of all things, was *Viracocha*, to whom they attributed excellent qualities, calling him *Pachacamac*, which is, Creator of Heauen and Earth: and *Vsapu*, which is, admirable, and other such like names. They had also sacrifices of men, as them of *Perou* haue yet, which they sacrificed in great number, as *Ioseph Acosta* discourseth thereof at large. Those may be called Priests or Sacrificers: But in regard of them of *Virginia* and *Florida*, I doe not see any sacrifices they make, and therefore I will qualifie them with the name of *Wisards*, or Masters of the Ceremonies of their religion, which in *Florida* I finde to be called *Iarvars*, and *Ioanas*: in *Virginia*, *Vuiroances*: in *Brasill Caribes*: and among ours (I meane the *Soriquois*) *Aiitmoins*. *Laudonniere*, speaking of *Florida*: They haue (saith he) their Priests, vnto whom they giue great credit, because they be great Magicians, great Soothsaiers and callers on diuels. These Priests doe serue them for Physicians and Chirurgians, and carrie alwaies with them a bagge full of hearbes and drugges to physicke them that be sicke, which be, the most part, of the great pockes: for they loue women and maidens very much, whom they

Hebr. 8. vers. 3.

Ioan. Acosta, lib. 5. ch. 20. 21.

As concerning the Goſpell, the ſaid *de Leri* ſaith, that hauing once found occaſion to ſhew vnto them the beginning of the world, and how it is meet to beeleue in God, and their miſerable condition, they gaue eare vnto him with great attention, being all amazed for that which they had heard: and that thereupon, an ancient man, taking vpon him to ſpeake, ſaid, that in truth he had recited wonderful things vnto them, which made him to call to minde, that which many times they had heard of their Grandfathers, that of a long time ſithence *a Mair* (that is to ſay, a ſtranger, clothed and bearded like to the Frenchmen) had beene there, thinking to bring them to the obedience of the God which he declared vnto them, and had vſed the like exhortatiõ vnto them: but that they would not beleeue him. And therefore there came another thither, who, in ſigne of a curſe, gaue them their armours, wherewith ſince they haue killed one another: and that there was no likelihood they ſhould forſake that maner of life, becauſe that all their neighbour Nations would mocke them for it.

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Ioan. Acosta, lib. 5. ch. 20. 21.

call the daughters of the Sunne. If there be any thing to be treated, the King calleth the *Iarvars*, and the ancienteſt men, and demandeth their aduice. See moreouer what I haue written heeretofore in the ſixt Chapter of the firſt booke. As for them of *Virginia*, they are no leſſe ſuttle than them of *Florida*, and do procure credit to themſelues, making them to be reſpected, by trickes or ſhew of religion, like to them that we haue ſpoken of in the laſt chapter, ſpeaking of ſome dead men riſen vp againe. It is by ſuch meanes, and vnder pretect of religion that the *Ingnas* made themſelues heeretofore the greateſt Princes of *America*. And them of theſe parts that would deceiue and blinde the people haue likewiſe vſed of that ſuttelty, as *Numa Pompilius*, *Liſander*, *Sertorius*, and other more recent, doing (as ſaith *Plutarke*) as the plaiers of tragedies, who deſirous to ſhew foorth things, ouerreaching the humane ſtrength, haue refuge to the ſuperior power of the Gods.

Virginia.

Acoſta 6. booke ch. 19.

The *Aoutmoins* of the laſt land of the *Indies* which is the neereſt vnto vs, are not ſo blockiſh but that they can make the common people to attribute ſome credit vnto them. For by their impoſtures they liue and make themſelues eſteemed to be neceſſary, playing the part of Phyſicions and Chirurgions as well as the *Floridians*. Let the great *Sagamos Memberton* be an example thereof. If any body be ſicke, he is ſent for, he maketh inuocations on his diuell, he bloweth vpon the part grieued, he maketh inciſions, ſucketh the bad bloud from it: if it be a wound he healeth it by the ſame meanes, applying a round ſlice of the Beauers ſtones. Finally, ſome preſent is made vnto him, either of veniſon or skinnes. If it be queſtion to haue newes of things abſent, hauing firſt queſtioned with his ſpirit, he rendreth his oracles commonly doubtfull, very often falſe, but ſometimes true; as when he was asked whether *Panoniac* were dead, he ſaid, that vnleſſe he did returne within fifteene daies, they ſhould not expect him any more, and that he was killed by the *Armouchiquois*. And for to haue this

The Phyſicions and Chirurgions of the Sauages.

this answer he must be presented with some gift. For there is a triuiall prouerbe among the Greekes, which beareth, That without mony Phœbus Oracles are dumbe. The same *Membertou* rendered a true Oracle of our comming to *Monsieur du Pont*, when that he parted from Port Royall, for to returne into France, seeing the 15. daie of Iuly passed without hauing any newes. For he did maintaine still, and did affirme that there should come a ship, and that his diuell had told it him. Item when the Sauages be a hungred they consult with *Membertous* Oracle, and he saith vnto them, Go yee to such a place & you shal finde game. It happeneth sometimes that they finde some, and sometimes none. If it chance that none be found, the excuse is, that the beast is wandering and hath changed place: but so it comes to passe, that very often they finde some: And this is it which makes them beleeue that this diuell is a god, and they know none other, to whom notwithstanding they yeeld not any seruice nor adoration in any forme of religion.

How the *Aoutmoins* inuocate the Diuell.

When that these *Aoutmoins* make their mowes and moppes, they fix a staffe in a pit, to which they tie a cord, and putting their head into this pit, they make inuocations or coniurations in a language vnknowen to the others that are about, and this with beatings and howlings, vntill they sweat with very paine: yet I haue not heard that they some at the mouth as the Turkes doe. When this diuell is come, this master *Aoutmoin* makes them beleeue that he holdeth him tied by his cord, and holdeth fast against him, forcing him to giue him an answer before he let him goe. By this is knowen the subtilty of this enemy of nature, who beguileth thus these miserable creatures, and his pride withall, in willing that they which doe call vpon him, yeeld vnto him more submission then euer the holy Patriarches and Prophets haue done to God, who haue onely praied with their faces towards the ground.

A song to the praise of the Divell.

That done he beginneth to sing some thing (as I thinke) to

to the praiſe of the diuell, who hath diſcouered ſome game vnto them : and the other Sauages that are there doe anſwer, making ſome concordance of muſicke among them. Then they dance after their maner, as we will heereafter ſay, with ſongs which I vnderſtand not, neither thoſe of ours that vnderſtood their ſpeech beſt. But one day going to walke in our Medowes along the riuer, I drew neere to *Membertous* cabine, and did write in my table booke part of that which I vnderſtood, which is written there yet in theſe termes ; *haloet ho ho hé he ha ha haloet ho ho hé*, which they did repeat diuers times. The tune is in my ſaid table booke in theſe notes : *re fa ſol ſol re ſol ſol fa fa re re ſol ſol ſol fa fa*. One ſong being ended, they all made a great exclamation, ſaying *E!* Then began againe another ſong, ſaying : *Egrigna hau egrigna he he hu hu ho ho egrigna hau hau hau*. The tune of this was, *fa fa fa ſol ſol fa fa re re ſol ſol fa fa re fa fa ſol ſol fa*. Hauing made the vſuall exclamation they began yet another ſong which was : *Tameia alleluia tameia dou veni hau hau hé hé*. The tune whereof was : *ſol ſol ſol fa fa re re re fa fa ſol fa ſol fa fa re re*. I attentiuely harkned vpon this word *alleluia* repeated ſundry times, and could neuer heare any other thing. Which maketh mee thinke that theſe ſongs are to the praiſes of the diuel, if notwithſtanding this word ſignifie with them that which it ſignifieth in Hebrew, which is, *Praiſe ye the Lord*. All the other Nations of thoſe Countries doe the like : but no body hath particularily deſcribed their ſongs, ſauing *Iohn de Leri*, who ſaith that the *Braſilians* doe make as good agreements, in their Sabbaths. And being one day at their ſolemnity he doth report that they ſaid, *Hè hè hè hè hè hè hè hè hè hè* ; with this note : *fa fa ſol fa fa ſol ſol ſol ſol ſol*. And that done they cried out and howled after a fearefull maner the ſpace of a quarter of an houre, and the women did skip violently in the aire vntill they fomed at the mouth : then began againe their muſike, ſaying : *Heu heüraüre heüra heüraüre heüra heura ouech* : the note is, *fa mi re ſol*

ſol

ſol ſol fa mi re mi re mi vt re. This authour ſaith that in this ſong, they bewailed their deceaſſed fathers, which were ſo valiant, and neuertheleſſe they comforted themſelues for that after their death, they were aſſured to goe to them behinde the high Mountaines, where they ſhould daunce and be merry with them. Likewiſe that they had, with all vehemency, threatned the *Ouetacas* their enemies to be in very ſhort time taken and eaten by them, according as the *Caraibes* had promiſed them: and that they had alſo made mention of the floud ſpoken of in the former chapter. I leaue vnto them that doe write of *Demonomanie* to philoſophize vpon that matter. But moreouer, I muſt ſay that whileſt our Sauages do ſing in that maner before ſaid, there be ſome others which doe nothing elſe but ſay *He* or *Het* (like to a man that cleaueth wood) with a certaine motion of the armes: and daunce in round, not holding one another, nor moouing out of one place, ſtriking with their feet againſt the ground, which is the forme of their daunces, like vnto thoſe which the ſaid *De Leri* reporteth of them of *Braſill*, which are aboue 1500. leagues from that place. After which things our Sauages make a fire and leap ouer it, as the ancient Cananites, Ammonites, and ſometimes the Iſraelites did: but they are not ſo deteſtable, for they doe not ſacrifice their Children to the diuell, thorow the fire. Beſides all this, they put halfe a pole out of the top of the Cabin where they are, at the end whereof there is ſome *Matachias*, or ſome thing elſe tied, which the diuell carieth away. Thus haue I heard the diſcourſe of their maner of doing in this matter.

The daunces of the Sauages.

Leuit. 20. ve 2. 3. Deuter. 12. verſ. 31. and 18. verſ. 10. and 4. of Kin. 17. verſ. 17. 31. Pſal. 106.

There may be heere conſidered a bad vſe to leape ouer the fire, and to make the children to paſſe thorow the flame in the fire made vpon S. Iohn Baptiſts day; which cuſtome indureth yet to this day among vs, and ought to be reformed. For the ſame commeth from the ancient abominations that God hath ſo much hated, whereof *Theodoret* ſpeaketh in this wiſe: *I haue ſeene* (ſaith he) *in ſome*

S. Iohns bonfire.

Theod. vpon the 16. chap. of the fourth booke of Kings.

Townes piles of wood kindled once a yeare, and not onely children to leape ouer them, but also men, and the mothers bearing their children ouer the flame, which did seeme vnto them to be as an expiation and purification. And this in my iudgement was the sinne of Achaz.

Can. 65. Synod. 6. in Trullo.

These fashions haue beene forbiddeen by an ancient Councell holden at Constantinople. Whereupon *Balsamon* doth note that the 23. daie of Iune (which is Saint Iohn Baptist eue) men and women did assemble themselues at the Sea shore and in houses, and the eldest daughter was dressed like a bride, and after they had made good cheare and well drunke, daunces were made, with exclamations and fires all the night, prognosticating of good and bad lucke. These fires haue beene continued among vs, vpon a better subiect. But the abuse must be taken away.

The diuell will be serued as God.

Now as the diuell hath alwaies beene willing to play the ape, and to haue a seruice like to that which is giuen to God, so would hee that his officers should haue the marke of their trade, to the end to deceiue the simple people the better. And indeed *Memberton*, of whom we haue spoken, as a learned *Aoutmoin*, carieth hanged at his necke the marke of this profession, which is a purse trianglewise, couered with their imbrodery worke, that is to say with *Matachiaz*, within which there is I know not what as bigge as a small nut, which he saith to be his diuell called *Aoutem*, which they of *Canada* doe name *Cudouagni*, as saith *Iames Quartier*. I will not mingle sacred things with prophane, but according as I haue said that the diuell plaieth the ape, this maketh me to remember of the *Rational* or *Pectoral* of iudgement, which the high Priest did carry before him in the ancient law, on the which *Moses* had put *Urim* and *Thummim*. Now *Rabbi Dauid* saith that it is not knowen what these *Urim* and *Thummim* were, and it seemeth that they were stones. *Rabbi Selomoh* saith that it was the name of God *Iehouah*, an ineffable name, which he did put within the foldes of the *Pectoral*, whereby he made

his

his word to ſhine. *Ioſephus* doth thinke that they were Twelue pretious ſtones. S. *Hierome* doth interpret theſe two words to ſignifie *Doctrine* and *Truth*.

And as the Prieſtly office was ſucceſſiue, not onely in the houſe of *Aron*, but alſo in the family of the great Prieſt of *Memphis*, whoſe office was aſſigned to his eldeſt ſonne after him, as *Thyamis* ſaith in the *Ethiopian* Hiſtory of *Heliodorus*: Euen ſo among theſe people this office is ſucceſſiue; and by tradition they doe teach the ſecret thereof to their eldeſt ſonnes. For *Membertous* eldeſt ſonne (who was named *Iudas*, in ieſt, for which he was angry, vnderſtanding it was a bad name) told vs, that after his father, he ſhould be *Aoutmoin* in that precinct: which is a ſmall matter: for euery *Sagamos* hath his *Aoutmoin*, if himſelfe be not ſo, but yet they couet the ſame; for the profit that commeth thereof.

The *Braſilians* haue their *Caraibes*, who trauell thorow the villages, making the people beleeue that they haue communication with ſpirits, through whoſe meanes they can, not onely giue them victory againſt their enemies, but alſo, that of them depends the fertility or ſterility of the ground. They haue commonly a certaine kinde of belles or rattles in their hands, which they call *Maraca*, made with the fruit of a tree, as bigge as an Eſtriches egge, which they make hollow, as they doe heere the bottels of the Pilgrims that goe to Saint Iames: And hauing filled them with ſmall ſtones, they make a noiſe with them, in their ſolemnities, like the bladders of hogges: and going from towne to towne they beguile the world, telling the people that their diuell is within the ſame. Theſe *Maracas* or Rattles wel decked with faire feathers, they ſticke in the ground the ſtafe that is thorow it, and doe place them all along and in the middeſt of the houſes, commanding that meat and drinke be giuen to them. In ſuch wiſe that theſe cogging mates, making the other poore idiots to beleeue (as the Sacrificers of the idoll *Bel* did heeretofore, of whom mention

Thoſe bottles, or rattles are made of Pompions.

The impoſture of the *Caraïbes*.

mention is made in the Hiſtory of *Daniel*) that thoſe fruits doe eat and drinke in the night: euery houſholder giuing credit thereto, doth not faile to ſet neere theſe *Maracas*, meale, fleſh, fiſh, and drinke, which ſeruice they continue by the ſpace of fifteene daies or three weekes: and during that time they are ſo fooliſh as to perſwade themſelues that in ſounding with theſe *Maracas*, ſome ſpirit ſpeaketh vnto them, and attribute diuinity vnto them. In ſuch ſort that they would eſteeme it a great miſdeed to take away the meat that is preſented before thoſe faire belles, with which meates thoſe reuerend *Caraibes* doe meerely fatten themſelues. And ſo vnder falſe pretexts, is the world deceiued.

Chap. 7.

Of their Language.

Sundrie languages.

THe effects of the confuſion of *Babel* are come in as farre as to thoſe people whereof we ſpeake, as well as in the hither world. For I ſee that the *Patagons* doe ſpeake another language than them of *Braſil*, and they otherwiſe than the *Peroüans*, and the *Peroüans* are diſtinct from the *Maxicans*: the Iles likewiſe haue their peculiar ſpeech: they ſpeake not in *Florida* as they doe in *Virginia*: Our *Souriquois* and *Etechemins* vnderſtand not the *Armouchiquois*: nor theſe the *Iroquois*: briefely, euery Nation is diuided by the language: yea in one and the ſelfe ſame Prouince there is difference in langnage, euen as in *Gallia* the Fleming, they of Baſſe Bretaigne, the Gaſcon and the Baſque doe not agree. For the Authour of the Hiſtory of *Virginia* ſaith, that there euery *Wiroans*, or Lord, hath his peculiar ſpeech. Let this be for example, that the chiefe man or Captaine of ſome precinct (whom our Hiſtorians *Iames Quartier* and *Laudonniere*, doe call by the name of King) is called in *Canada*, *Agohanna*; among the *Souriquois*, *Sagamos*; in *Virginia*, *Wiroans*; in *Florida*, *Paracuſſi*; In the

Iles

Iles of *Cuba*, *Cacique*: the Kings of *Peron*, *Inguas*, and so foorth. I haue left the *Armouchiquois* and others, which I know not. As for the *Braſilians* they haue no Kings, but the old ancient men, whom they call *Peoreroupichech*, becauſe of the experience they haue of things paſt, are they which doe gouerne, exhort and diſpoſe of all things. The very tongues are changed, as we ſee, that with vs we haue not the language of the ancient *Gauſſois*, nor that which was in *Charolus Magnus* time (at leaſt it doth differ very much) the Italians doe ſpeake no more Latin, nor the Grecians the ancient Greeke, ſpecially in the ſea coaſts, nor the Iewes the ancient Hebrew. In like maner *Iames Quartier* hath left vnto vs a kinde of Dictionary of the language of *Canada*, wherein our Frenchmen that haunt there, in theſe daies, vnderſtand nothing: and therefore I would not inſert it heere: onely I haue there found *Caraconi* which ſignifieth bread, and now they ſay *Caracona*, which I eſteeme to be a word of *Baſque*. For the ſatisfaction of ſome I will ſet heere ſome numbers of the ancient and new language of *Canada*.

	The old.		The new.
1	*Segada.*	1	*Begen.*
2	*Tigeni.*	2	*Nichou.*
3	*Aſhe.*	3	*Nichtoa.*
4	*Homacon.*	4	*Rau.*
5	*Oniſcon.*	5	*Apateta.*
6	*Indaic.*	6	*Coutouachin.*
7	*Ayaga.*	7	*Neouachin.*
8	*Adaegue.*	8	*Neſtouachin.*
9.	*Madellon.*	9	*Peſcoüadet.*
10	*Aſſem.*	10	*Metren.*

	The *Souriquois* doe ſay.		The *Etechemins.*
1	*Negouz.*	1	*Bechkon.*
2	*Tabo.*	2	*Nich.*
3	*Chicht.*	3	*Nach.*

4	*Neon.*	4	*Iau.*
5	*Nan.*	5	*Prenchk.*
6	*Kamachin.*	6	*Chachit.*
7	*Eroeguenik.*	7	*Coutachit.*
8	*Meguemorchin.*	8	*Eronigueu.*
9	*Echkonadek.*	9	*Pechcoquem.*
10	*Metren.*	10	*Peiock.*

Conformity of languages.

For the conformity of languages, there are ſometimes found words in theſe parts, which doe ſignifie ſome thing there, as *Iohn de Leri* ſaith, that *Leri* ſignifieth an *Oiſter* in *Braſil*: but very few words are found which come in one and the ſelfeſame ſignification. In *Maffeus* his *Orientall* Hiſtory I haue read *Sagamos* in the ſame ſignification as our *Souriquois* doe take it, to wit, a King, a Duke, a Captaine. And they that haue beene in *Guinee* ſay, that this word *Babongic* ſignifieth there a little child, or a fawne of a beaſt, in that ſenſe as the ſaid *Souriquois* take that word, as this Freuch word *Mouſtache*, which commeth of *Miſtax*, and that which we ſay in French *boire a tire-larigot*, which I conſtrue in Engliſh to drinke till ones eies be out, commeth of *Larygx Lariggos &c.* And the Greeke words *Paradeiſos*, *Boſphoros*, come from the *Hebrew* פרדס and בספרר.

Sagamos doth alſo ſignifie a King in the Eaſt Indies.

The cauſe of the change of languages.

But concerning the cauſe of the change of the language in *Canada*, whereof we haue ſpoken, I thinke that it hath happened by a deſtruction of people. For it is ſome eight yeeres, ſince the *Iroquois* did aſſemble themſelues to the number of 8000. men, and diſcomfited all their enemies, whom they ſurpriſed in their incloſures. To this I adde the trafficke which they make from time to time for their skinnes, ſince the French men came to fetch them: for in the time of *Iames Quartier* Beuers were not cared for. The hats that be made of it are in vſe but ſince that time: not that the inuention thereof is new: for in the ancient orders of the Hat-makers of Paris, it is ſaid that they ſhall make

Beuer-hats.

hats

hats of fine Beuers (which is the Caſtor) but whether it be for the deareneſſe, or otherwiſe, the vſe thereof hath beene long ſince left off.

As for the Pronounciation, our *Souriquois* haue the Greeke (υ) which we call (*v*), and their words doe commonly end in (*a*) as *Souriquois, Souriquoa: Captaine, Capitaina: Normand, Normandia: Baſque, Baſquoa: vne Martre* (a Marten) *Martra*: a banquet, *Tabaguia: &c.* But there are certaine letters which they cannot well pronounce, that is to ſay, an (*v*) conſonant, and (*f*) in ſtead whereof they put (*b*) and (*p*) as for *fevre* (which is a ſmith) they will ſay (*pebre.*) And for (*Sauvage*, which ſignifieth *Sauage*) they ſay *Chabaia*, and ſo call they themſelues, not knowing in what ſenſe we take that word. And yet they pronounce the reſt of the French tongue better than our Gaſcons, who, beſides the turning of (*v*) into (*b*) and of the (*b*) into (*v*,) were yet diſcerned in the laſt troubles and badly handled in Prouence, by the pronouncing of the word (*Cabre*, in ſtead whereof they did ſay (*Crabe*,) as aforetime the *Ephraimites* hauing loſt the battel againſt the *Galaadites*, thinking to ſcape away, were well knowen in paſſing the riuer *Iordan*, in pronouncing the word *Shibboleth*, which ſignifieth an eare of Corne, in ſtead whereof they did ſay *Sibboleth*, which ſignifieth the foord of a riuer, asking if they might well paſſe. The Greekes had alſo a ſundry pronunciation of the ſelfeſame word, becauſe they had foure diſtinct tongues, varying from the common ſpeech. And in *Plautus* we read that the *Peeneſtins* not farre diſtant from Rome did pronounce *Konia*, in ſtead of *Ciconia*. Yea euen at this day the good wiues of Paris doe yet ſay, *mon Courin*, for *mon Couſin*, which is my Cozen: and *mon Mari*, for *mon Mari*, which ſignifieth huſband.

Of the pronounciation.

In the booke of Iudges ch. 12. verſ. 6.

Now to returne to our Sauages: although that by reaſon of trafficke many of our Frenchmen doe vnderſtand them, notwithſtanding they haue a particular tongue, which is

The Sauages haue a particular tongue.

onely knowen to them: which maketh me to doubt of that which I haue ſaid, that the language which was in *Canada* in the time of *Iames Quartier* is no more in vſe. For to accommodate themſelues with vs, they ſpeake vnto vs in the language which is to vs more familiar, wherein is much *Baſque* mingled with it: not that they care greatly to ſpeake our languages: for there be ſome of them which do ſometimes ſay, that they come not to ſeeke after vs: but by long frequentation they cannot but retaine ſome word or other.

Their maner of numbering.

I will farther ſay, that concerning the numbers (ſeeing we haue ſpoken of it) they doe not recken diſtinctly as we doe, the daies, the weekes, the moneths, the yeares; but doe declare the yeares by number of ſummes, as for 100. yeares, they will ſay *Cachmetren achtek*, that is to ſay 100. Sonnes, *bitumetrenaguè achtek* 1000. Sonnes, that is to ſay 1000. yeares: *metren knichkaminan*, tenne Moneths, *tabometren guenak* 20. daies. And for to ſhew an inumerable thing, as the people of Paris, they will take their haires or hands full of ſand: And after that maner doth the holy Scripture likewiſe vſe ſometimes to number, comparing (*Hiperbolicalie*) armies to the ſand that is on the Sea ſhore. They alſo ſignifie the ſeaſons by their effects, as for to make a man to vnderſtand that the *Sagamos Poutrincourt* will come at the ſpring time, they will ſay, *nibir betour, Sagmo* (for *Sagamos*, a word ſhortned) *Poutrincourt betour kedretch*; that is to ſay, the leafe being come, then will the *Sagamos Poutrincourt* come certainly. Therefore as they haue no diſtinction neither of daies nor of yeares, ſo be not they perſecuted, by the vngodlineſſe of their Creditors, as in theſe parts: neither doe their *Aoutmoins* ſhorten, nor lengthen, the yeares for to gratifie the Brokers and Bankers, as did, in ancient time, the Idolatrous Prieſts of Rome, to whom was attributed the gouernment and diſpoſing of times, of ſeaſons and of yeares, as *Solin* writeth.

Solin. Poliſt. hiſt. cap. 5.

CHAP.

Chap. VIII.

Of the vse of letters.

IT is well knowen that these Westerne Nations haue no vse of letters, and it is that, which all them that haue written of them doe say they haue most admired, to see that by a peece of paper I giue knowledge of my will from one end of the world to the other: and they thought that there should be enchantment in this paper. But that is not so much to be wondred at, if we consider that in the time of the Romane Emperours, many Nations of these parts knew not the secrets of letters, amongst whom *Tacitus* putteth the *Germans* (who at this day doe swarme with men of learning) and he addeth a notable sentence, that good maners are in more credit there, then good lawes elsewhere. Of letters. Dutch men.

As for our *Gaullois*, it was not so with them. For euen from the old time of the golden age they had the vse of letters, yea (by the leaue of those godly doctours who do call them Barbarous) before the Greekes and Latines. For *Xenophon* (who speaketh largely of them, and of their beginning in his *Æquinoques*) doth witnesse vnto vs, that the letters which *Cadmus* brought to the *Greekes* were not so much like to the *Phenicien* letters, as the *Galatees* were, that is the *Gaullois*. Wherein *Cesar* did *Æquinocate* in saying that the *Druides* did vse of Greeke letters in priuate matters: for contrariwise the Greekes haue vsed of the *Gaullois* letters. And *Berose* saith that the third King of the *Gaullois*, after the floud, named *Sorron*, did institute Vniuersities in these parts: and *Diodorus* doth adde that there was in the *Gaulles Philosophers* and *Diuines* called *Saronides* (much more ancient then the *Druides*) which were greatly reuerenced, and vnto whom all the people did obey. The same Authours doe say, that *Bardus*, first King of the *Gaullois* did inuent both rymes and musike, *Gaullois.* See heereafter the 17. Chapter. *Diodor. lib. 6. Biblioth.*

brought in Poets and Rhethoricians, who were called *Bardes*, whereof *Cæsar* and *Strabo* make mention. But the same *Diodore* writeth, that Poets were among them in such reuerence, that when two armies were ready to strike, hauing their swords drawen, and the iauelins in hand to giue the onset, those Poets comming, euery one did surcease and put vp their weapons: so much doth wrath giue place to wisedome, yea among the wildest Barbarians, and so much doth *Mars* reuerence the *Muses*, saith the Authour. So I hope that our most Christian, most August, and most victorious king *Henry* the Fourth, after the thundring of besieging of townes and battels is ceased, reuerencing the *Muses*, and honoring them, as he hath alreadie done, not onely he will reduce his eldest daughter to her ancient glory, and giue vnto her being a roiall daughter, the proprietie of that *Basilic*, fastened to the temple of *Apollo*, who, by an hidden vertue, did hinder that the Spiders should weaue their webbe along his walles: But will also establish his New France, and bring to the bosome of the Church so many poore soules which that countrey beareth, al starued for the want of the word of God, who are as a pray vnto hell: And that for to doe this hee will giue meanes to conduct thither, Christian *Sarronides* and *Bardes*, bearing the Flower-deluce in their hearts, who will instruct and bring to ciuilitie those barbarous people, and will bring them to his obedience.

The Kings eldest Daughter is the Vniuersity of Paris.

Gesnerus in the treaties of Serpents.

This French zeale should stirre vp the English courage for Virginia.

CHAP. IX.

Of their clothing and wearing of their haires.

GOd in the beginning did create man naked, and innocent, made all the parts of his body to bee of honest sight. But sin hath made the members of generation to become shamefull vnto vs, and not vnto beasts which haue no sinne. It is the cause why our first parents hauing

hauing knowen their nakednesse, destitute of clothes, did sow figge leaues together for to hide their shame therewith: But God made vnto them coates of skinnes, and clothed them with it; and this before they went out of the gardē of *Eden*. Clothing then is not only to defend vs from cold, but also for decencie, and to couer our shame. And neuertheleſſe many nations haue anciently liued, and at this day doe liue naked, without apprehension of this shame, decencie, and honestie. And I maruell not of the *Brasilien* Sauages that are such, as well men as women, nor of the ancient Picts (a nation of great Britaine) who (*Herodian* saith) had not any vse of clothes, in the time of *Seuerus* the Emperour: nor of a great number of other nations that haue beene and yet are naked: for one may say of them, that they be people fallen into a reprobate sense, and forsaken of God: But of Christians which are in *Æthiopia* vnder the great *Negus*, whom we call *Prester-Ihon*; which, by the report of the Portingals that haue writen histories of them, haue not their parts which wee call priuie members, any waies couered. But the Sauages of New France and of *Florida*, haue better learned and kept in minde the lesson of honestie, than those of *Æthiopia*. For they couer them with a skinne tied to a latch or girdle of leather, which passing between their buttocks, joineth the other end of the said latch behind. And for the rest of their garments, they haue a cloake on their backs, made with many skinnes, whether they be of Otters or of Beauers: and one only skin, whether it be of *Ellan*, or Stagges skinne, Beare, or Luserne, which cloake is tied vpward with a leather riband, and they thrust commonly one arme out, but being in their cabins, they put it off, vnlesse it be cold: And I cannot better compare it than to pictures that are made of *Hercules*, who killed a lion and put the skinne thereof on his backe. Notwithstanding they haue more ciuilitie, in that they couer their priuie members. As for the women, they differ onely in one thing,

Genſ. 3.

Nakednesse of the Æthiopians.

The Women.

ching, that is, they haue a girdle ouer the skin they haue on: and doe resemble (without comparison) the pictures that be made of Saint Iohn Baptist. But in Winter they make good Beuer sleeues, tied behind, which keepe them very warme. And after this maner were the ancient Germans clothed, by the report of *Cesar* and *Tacitus*, hauing the most part of the body naked.

As for the *Armouchiquois* and *Floridians* they haue no furres, but onely shamois: yea the said *Armouchiquois* haue very often but a peece of matte vpon their backe, for fashions sake, hauing neuertheless their priuie members couered. God hauing so wisely prouided for mans infirmitie, that in cold countries he hath giuen furres, and not in the hot, because that otherwise men would make no esteeme of them. And so for that which concerneth the body. Let vs come to the legges and feet, then we will end with the head.

Gods prouidence.

Of Hosing.

Our Sauages in the Winter, going to sea, or a hunting, doe vse great and high stockings, like to our boote-hosen, which they tie to their girdles, and at the sides outward, there is a great number of points without tagges. I doe not see that they of *Brasil* or *Florida*, doe vse of them, but seeing they haue leather, they may as well make of them, if they haue need as the others. Besides these long stockings, our Sauages doe vse shooes, which they call *Mekezin*, which they fashion very properly, but they cannot dure long, specially when they goe into watrie places, because they be not curried, nor hardened, but onely made after the maner of Buffe, which is the hide of an *Ellan*. Howsoeuer it be, yet are they in better order then were the ancient Gottes, which were not throughly hosed, but with buskins or halfe bootes, which came somewhat higher than the anckle of the foote, where they made a knot, which they bound with horse haires, hauing the calfe of the legge, the knees and thighes naked. And for the rest of their garments they had leather coates

Shooing.

The Gottes clothing.

coates pleated: as greasie as Lard, and the sleeues downe to the beginning of the arme. And on those Ierkins in stead of gold lace, they made red borders, as our Sauages doe. Behold the state of those that ransacked the Romane Empire, whom *Sidonius Apollinaris* Bishop of *Auuerone*, doth describe after this maner, going to the Councell of *Anitus* the Emperour, for to treat of peace:

Sidon. Carm. 7. & ep. 20. lib. 4.

——Squalent vestes, ac sordida macrè
Linteapinguescunt tergo, nec tangere possunt
Altatu suram pelles, ac poplite nudo
Peronem pauper nudis suspendit equinum, &c.

As for the head attire, none of the Sauages haue any, vnlesse it bee that some of the hether lands trucke his skinnes with Frenchmen for Hattes and Cappes: but rather both men and women weare their haires flittring ouer their shoulders, neither bound nor tied, except that the men doe trusse them vpon the crowne of the head, some foure fingers length, with a leather lace: which they let hang downe behinde. But for the *Armouchiquois* & *Floridians*, as well men as women, they haue their haires much longer, and they hang them downe lower than the girdle when they are vntrussed: for to auoide them the hindrance that they might bring to them, they trusse them vp as our horse-keepers doe a horses taile, and the men doe sticke in them some feather that like them, and the women a needle or bodkin with three points after the fashion of the french Ladies, who also weare their needles or bodkins that serue them partly for an ornament of the head. All the ancient had this custome to goe bareheaded, and the vse of hats is but lately come in. The faire *Absalon* was hanged by his haires at an Oake, after he had lost the battell against his fathers army, and they did neuer couer their heads in those daies, but when they did mourne for some misfortune, as may be noted by the example of Dauid, who hauing vnderstood his sonnes conspiracy fled from Ierusalem, and went vp the Mountaine of Olines

The Sauages head-attire.

The Sauage Women weare Bodkins.

2. Sam. 18. vers. 9.

Ibid. 15. ver. 30.

Esther. 6. vers. 12. weeping and hauing his head couered, and all the people that was with him. The *Persians* did the like, as may be gathered by the Historie of *Aman*, who being commanded to honour him whom he would haue to be hanged, to wit *Mardochee*, went home to his house weeping, and his head couered, which was a thing extraordinary. The Romans at their beginning did the like, as I gather by the words which did command the hangman to doe his office, recited by *Cicero* and *Titus Liuius* in these termes: *Vade lictor, colliga manus, caput obnubito, arbori infelici suspendito.* And if we will come to our Westerly and Northerly people, we shall finde that the most part did were long haires, like vnto them that we call Sauages. That cannot be denied of the *Transi-Alpin Gaulloys*, who for that occasion gaue the name to *Gallia Comata*; whereof *Martiall* speaking saith;

——*Mollesque Flagellant Colla comæ.*

Our French Kings haue beene surnamed hairy, because they did weare their haires so long that they did beat downe to the backe and the shoulders, so that *Gregory* of *Tours* speaking of King Clouis haires, he calleth it *Capillorum Flagella.* The Gothes did the like, and left to hang ouer their shoulders great flockes of haires curled, which the authours of that time doe call *cranos*, which fashion of haires was forbidden to Priests, also the secular apparell, in a Councell of the Gothes: and *Iornandes* in the History of the Gothes reciteth that King *Atalaric* would that the Priests should were the *Thiare*, or hat, making two sorts of people, some whom he called *Pileatos*, the others *Capillatos*, which these tooke for so great a fauour to be called hairy, that they made mention of this benefit in their songs: and notwithstanding they braided not their haires. But I finde by the testimony of *Tacitus* that the *Suenians* a Nation of Germany did wreath, knit, and tie their haires on the crowne of their heads, euen as we haue said of the *Souriquois* and *Armouchiquois*. In one thing the *Armouchiquois* doe

Concil. Bracarens. 1. Cap. 29.

doe differ from the *Souriquois* and other Sauages of New-found-land, which is, that they pull out their haires before, which the others doe not. Contrary to whom, *Pliny* reciteth that at the descent of the *Ripheen* Mountaines anciently was the region of the *Arimpheans*, whom we now call *Muscouites*, who dwelt in forests, but they were all shauen as well men as women, and tooke it for a shamefull thing to weare any haires. So we see that one selfe same fashion of liuing is receiued in one place and reiected in another. Which is familiarily euident vnto vs in many other things in our regions of these parts, where we see maners and fashions of liuing, all contrary, yea sometimes vnder one and the same Prince.

Plin. 6 booke chap. 13.

CHAP. X.

Of the forme, colour, stature, and actiuity of the Sauages: and incidently of the flies in those Westerne parts: and why the Americans be not blacke, &c.

AMongst all the formes of liuing and bodily creatures, that of man is the faireſt and the most perfect. Which was very decent, both to the creature and to the Creator, seeing that man is placed in this world to command all that is heere beneath. But although that Nature indeuoureth herselfe alwaies to doe good, notwithstanding shee is sometimes short and forced in her actions, and thereof it commeth that we haue monsters and vgly things, contrary to the ordinary rule of others. Yea euen sometimes after that nature hath done her office, we helpe by our artes to render that which she hath made, rediculous and misshapen: As for example, the *Brasilians* are borne as faire as the common sort of men, but comming out of the wombe, they are made deformed in squizing of their nose, which is the chiefest part wherein consisteth the beauty of man. True it is that as in certaine Countries they

The Brasilians be short nosed.

they praise the long noses, in others the hawke noses, so among the *Brasilians* it is a faire thing to be flat nosed, as also among the Moores of *Africa*, which we see to be all of the same sort. And with these large nostrils, the *Brasilians* are accustomed to make themselues yet more deformed by Art, making great holes in their cheekes, and vnder the lower lippe, for to put therein greene stones and of other colours, of the bignesse of a tester: so that those stones being taken away, it is a hideous thing to see those people. But in *Florida*, and euery where, on this side the *Tropique* of *Cancer*, our Sauages be generally goodly men, as they be in Europe: if there be any short nosed one it is a rare thing. They be of a good stature, and I haue seene no dwarffes there, nor any that drew neere to it. Notwithstanding (as I haue said elsewhere) in the Mountaines of the *Iroquois*, which are beyond the great fall of the great riuer of *Canada*, there is a certaine Nation of Sauages, little men, valiant and feared euery where, which are more often assailers than defenders. But although that where we dwelt the men be of a good height, neuertheless I haue seen none so tall as *Monsieur De Poutrincourt*, whose taleneſſe becommeth him very well. I will not speake heere of the *Patagons*, a people which is beyond the riuer of *Plate*, whom *Pighafetta* in his voyage about the world, saith to be of such an height, that the talest among vs could scarse reach to their girdle. The same is out of the limits of our New France. But I will willingly come to the other circumstances of body of our Sauages, seeing the subiect calleth vs thereunto.

The colour of the Sauages.

They are all of an Oliue colour, or rather tawny colour, like to the Spaniards, not that they be so borne, but being the most part of the time naked, they grease their bodies, and doe anoint them sometimes with oile, for to defend them from the flies, which are very troublesome, not onely, where we were, but also thorow all that new world and euen in *Brasil*, so that it is no wonder if *Belzebub*

The importunity of flies.

prince

prince of flies hath there a great Empire. These flies are of a colour drawing towards red, as of corrupted bloud, which maketh me to beleeue that their generation commeth but from the rottennesse of woods. And indeed we haue tried that the second yeare, being in a place somwhat more open, wee haue had fewer of them than at the first. They cannot endure great heat, nor winde: but otherwise (as in close darke weather) they are very noysome, by reason of their stings, which they haue, long for so small a body: & they be so tender that if one touch them neuer so little they are squised. They begin to come about the 15. of Iune, and doe retire themselues in the beginning of September. Being in the Port *De Campseau* in the moneth of August I haue not seene nor felt any one; whereof I did wonder, seeing that the nature of the soile and of the woods is all one. In September, after that this vermine is gone away, there grow other flies like vnto ours, but they are not troublesome, and become very bigge. Now our Sauages to saue themselues from the stinging of these creatures, rubbe themselues with certaine greases and oiles, as I haue said, which make them foule and of a tawnish colour. Besides that alwaies they lie on the ground, or be exposed to the heat and the wind.

The discription of the flies of New France.

When the flies come in and when they goe out.

The Sauages remedies against the flies.

But there is cause of wondering, wherefore the *Brasilians*, and other inhabitants of *America* betweene the two *Tropikes*, are not borne blacke as they of *Africa*, seeing that it seemeth it is the selfesame case, being vnder one and the selfesame parallell and like eleuation of the Sunne. If the Poets fables were sufficient reasons for to take away this scruple, one might say that *Phaeton* hauing done the foolish deed in conducting the Charet of the Sunne, onely *Africa* was burned, and the horses set againe in their right course, before they came to the New world. But I had rather say, that the heat of *Lybia*, being the cause of this blackenesse of men, is ingendred from the great lands ouer which the Sunne passeth before it come thither, from whence

From whence commeth the burning of *Africa*.

whence the heat is ſtill carried more abundantly by the ſwift motion of this great Heauenly torch. Whereunto the great ſands of that Prouince doe alſo helpe, which are very capable of thoſe heates, ſpecially not being watered with ſtore of riuers, as *America* is, which aboundeth in riuers and brookes as much as any Prouince in the World: which doe giue perpetuall refreſhing vnto it, and makes the region much more temperate: the ground being alſo there more fat, and retaining better the dewes of Heauen, which are there abundantly, and raines alſo, for the reaſons abueſaid. For the Sunne finding in the meering of theſe lands thoſe great moiſtneſſes, he doth not faile to draw a good quantitie of them, and that ſo much the more plentifully, that his force is there great and maruellous: which makes there continuall raines, eſpecially to them that haue him for their zenith. I adde one great reaſon, that the Sunne leauing the lands of *Africa*, giueth his beames vpon a moiſt element by ſo long a courſe, that he hath good meanes to ſucke vp vapors, and to draw together with him great quantitie thereof into thoſe parts: which maketh that the cauſe is much differing of the colour of theſe two people, and of the temperature of their lands.

Frō whence proceedeth the cooling of America.

Let vs come to other circumſtances, and ſeeing that we are about colours, I will ſay, that all they which I haue ſeene haue blacke haires, ſome excepted which haue abram colour haires: but of flaxen colour I haue ſeene none, and leſſe of red: and one muſt not thinke that they which are more Southerly be otherwiſe: for the *Floridians* and *Braſilians* are yet blacker than the Sauages of New found land. The beard of the chinne (which our Sauages call *migidoni*) is with them as blacke as their haires. They all take away the producing cauſe thereof, except the *Sagamos*, who for the moſt part haue but a little. *Membertou* hath more than all the others, and notwithſtanding it is not thicke, as it is commonly with Frenchmen. If theſe

Black haires.

people

people weare no beards on their chinne (at the least the moſt part) there is no cauſe of maruelling. For the ancient Romans themſelues, eſteeming that that was a hinderance vnto them, did weare none, vntill the time of *Adrian* the Emperour, who firſt began to weare a beard. Which they tooke for ſuch an honour, that a man accuſed of any crime, had not that priuiledge to ſhaue his haires, as may be gathered by the teſtimonie of *Aulus Gellius*, ſpeaking of *Scipio*, the ſonne of *Paul*. As for the inferiour parts, our Sauages doe not hinder the growing or increaſing of haires there. It is ſaid that the women haue ſome there alſo. And according as they be curious, ſome of our men haue made them beleeue, that the French women haue beards on their chinnes, and haue left them in that good opinion, ſo that they were very deſirous to ſee ſome of them, & their maner of clothing. By theſe particularities one may vnderſtand, that all theſe people haue generally leſſer haires than we: for along the body they haue none at all: ſo farre is it then that they be hairie as ſome thinke. This belongeth to the inhabitants of the Iles *Gorgades*, from whence *Hanno* the Carthaginien captaine brought two womens skinnes, which he did ſet vp in the temple of *Iuno* for great ſingularitie: But heere is to bee noted what we haue ſaid, that our ſauage people haue almoſt all their haires blacke: for the Frenchmen in one and the ſelfeſame degree are not commonly ſo. The ancient authors *Polybius*, *Cæſar*, *Strabo*, *Diodore* the Cicilian, and particularly *Ammian Marcellin*, doe ſay, that the ancient *Gaullois* had almoſt all their haires as yellow as gold, were of high ſtature, and fearefull for their gaſtly lookes: beſides quarelſome and readie to ſtrike: a fearefull voice, neuer ſpeaking but in threatning. At this time thoſe qualities are well changed. For there are not now ſo many yellow haires: nor ſo many men of high ſtature, but that other nations haue as tall: As for the fearefull lookes, the delicacies of this time haue moderated that: and as for the

A. Gel. li. 3. c. 4.

The corporall qualities of the ancient Gaullois.

the threatning voice, I haue ſcarſe ſeene in all the *Gaules* but the Gaſcons, and them of Languedoc, which haue their maner of ſpeech ſomewhat rude, which they retaine of the Gotiſh and of the Spaniard, by their neighbourhood. But as for the haires it is very farre from being ſo commonly blacke. The ſame author *Ammian* ſaith alſo, that the women of the *Gaules* (whom he noted to be good ſhrewes, and to bee too hard for their husbands, when they are in choler) haue blue eies: and conſequently the men: and notwithſtanding in that reſpect wee are much mingled: which maketh that one knoweth not what rareneſſe to chuſe for the beautie of eies. For many doe loue the blue eies, and others loue them greene: which were alſo in ancient time moſt praiſed. For among the Sonnets of *Monſieur de Couci*, (who was in old time ſo great a clerke in loue matters, that ſongs were made of it) greene eies are praiſed.

The beauty of the eies.

The Germans haue kept better than we the qualities which *Tacitus* giueth them, likewiſe that which *Ammian* reciteth of the *Gaullois*: In ſo great a number of men (ſaith *Tacitus*) there is but one faſhion of garments: They haue blue eies and fearefull, their haires ſhining as gold, and are very corpulent. *Pliny* giueth the ſame bodily qualities to the people of the *Taprobane*, ſaying that they haue redde haires, their eies blue, and the voice horrible and fearefull. Wherein I know not if I ought to beleeue him, conſidering the climate, which is in the 8, 9. and 10. degrees onely, and that in the kingdome of *Calecute*, farther off than the *Æquinoctial* line, the men are blacke. But as for our Sauages, concerning their eies, they haue them neither blue nor greene, but blacke for the moſt part, like to their haires: and neuertheleſſe their eies are not ſmall, as they of the ancient *Scythians*, but of a decent greatneſſe. And I may ſay aſſuredly and truely, that I haue ſeene there as faire boies and girles, as any can be in France. For as for the mouth, they haue no bigge mooriſh lippes, as in *Afri-*

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ra, and alſo in Spaine; they are well limmed, well boned, and well bodied, competently ſtrong: and neuertheleſſe we had many in our company who might haue wreſtled well enough with the ſtrongeſt of them: but being hardned, there would be made of them very good men for the warre, which is that wherein they moſt delight. Moreouer, among them there is none of thoſe prodigious men whereof *Pliny* maketh mention, which haue no noſes in their faces, or no lips, or no tong: Item, which are without mouth, & without noſe, hauing but two ſmall holes, whereof one of them ſerueth for to breath, the other ſerueth in ſtead of a mouth: Item, which haue dogges heads, and a dogge for king: Item, which haue their heads on the breſt, or one onely eie in the middeſt of the forehead, or a flat broad foot to couer their heads when it raineth, and ſuch like monſters. There is none alſo of them which our Sauage *Agohanna* told captaine *Iames Quartier* that hee had ſeene in *Saguenay*, whereof we haue ſpoken heeretofore. If there be any blinde with one eie, or lame (as it hapneth ſometimes) it is a caſuall thing, and commeth of hunting.

Monſtrous bodies. *Plin.6.* booke, cap.31.

In this author his ſecond booke, chap.25.

Being well compoſed, they cannot chuſe but be nimble and ſwift in running. We haue ſpoken heeretofore of the nimbleneſſe of the *Braſilians*, *Margajas* and *Ou-etacas*: but all nations haue not thoſe bodily diſpoſitions. They which liue in mountains haue more dexteritie than they of the vallies, becauſe they breath a purer and cleerer aire, and that their food is better. In the vallies the aire is groſſer, and the lands fatter, and conſequently vnholeſommer. The nations that be between the *Tropikes*, haue alſo more agilitie than the others, participating more with the firie nature than they that are farther off. This is the cauſe why *Pliny* ſpeaking of the *Gorgones* and Iles *Gorgonides* (which are thoſe of *Cap Verd*) ſaith, that the men are there ſo light of foote, that ſcarſe one may follow them by the eye-

Nimbleneſſe of bodie, *lib.1. cap.25.*

Gorgones.

ſight, in ſuch maner, that *Hanno* the Carthaginian could not catch any one of them. He maketh the like relation of the *Troglodytes*, a nation of *Guinee*, whom hee ſaith are called *Therothoens*, becauſe they are as ſwift in hunting vpon the land, as the *Ichthyophages* are prompt in ſwiming in the ſea, who almoſt are as ſeldome wearie therein as a fiſh. And *Maffeus* in his Hiſtories of the Indies reporteth, that the *Naires* (ſo the nobles and warriours are called) of the kingdome of *Malabaris*, are ſo nimble and ſo ſwift, as it is almoſt incredible, and doe handle ſo well their bodies at will, that they ſeeme to haue no bones, in ſuch ſort, that it is hard to come to skirmiſh againſt ſuch men, foraſmuch as with this agilitie, they aduance and recoile as they liſt. But for to make themſelues ſuch, they helpe nature, and their ſinewes are ſtretched out euen from ſeuen yeeres of age, which afterward are anointed and rubbed with oile of *Seſamum*. That which I ſay, is knowen euen in beaſts: for a Spaniſh Genet or a Barbe is more liuely and light in running, than a Rooſſin or Germain Curtall; an Italian horſe more than a French horſe. Now although that which I haue ſaid be true, yet for all that there be nations out of the *Tropikes*, who by exerciſe and Art come to ſuch agilitie. For the holy Scripture maketh mention of one *Hazael* an Iſraelite, of whom it witneſſeth, that he was as light of foot as a Roe bucke of the fields. And for to come to the people of the North, the *Heruli* are renouned for being ſwift in runing, by this verſe of *Sidonius*:

Seſame a kind of corne, *Plini. li.18.ca.10.*

Hazael. 2. Samuel 2.

Curſu Herulus, iaculis Hunnus, Francuſque natatu.

And by this ſwiftneſſe the Germans ſometimes troubled very much *Iulius Ceſar*. So our *Armouchiquois* are as ſwift as grey hounds, as we haue ſaid heertofore, and the other Sauages are little inferior vnto them, and yet they do not force nature, neither doe they vſe any Art to run well. But as the ancient *Gaulois*, being addicted to hunting (for

it

it is their life) and to warre, their bodies are nimble, and so little charged with fatte, that it doth not hinder them from running at their will.

Now the Sauages dexteritie is not knowen onely by running, but also in swimming; which they all can doe: but it seemes, that some more than others. As for the *Brasilians* they are so naturall in that trade, that they would swimme eight daies in the sea, if hunger did not presse them, and they feare more that some fish should deuoure them, than to perish through wearinesse. The like is in *Florida*, where the men will follow a fish in the sea, and will take it vnlesse it be too bigge. *Ioseph Acosta* saith so much of them of *Peru*. And as for that which concerneth breathing, they haue a certaine Art to suppe vp the water, and to cast it out againe, by which meanes they will remaine easily in it a long time. The women likewise haue a maruellous disposition to that exercise: for the History of *Florida* maketh mention that they can passe great riuers in swimming, holding their children with one arme: and they climbe very nimbly vp the highest trees of the countrey. I will affirme nothing of the *Armouchiquois*, nor of our Sauages, because I tooke no heed to it: but it is very certaine that all can swim very cunningly. For the other parts of their bodies they haue them verie perfect, as likewise the naturall senses. For *Memberton* (who is aboue an hundred yeeres old) did see sooner a shaloupe or a Canow of the Sauages, to come afarre off vnto Port Royall, than any of vs: and it is said of the *Brasilians* and other Sauages of *Peru* hidden in the mountaines, that they haue the smelling so good, that in smelling of the hand, they know if a man be a Spaniard or a French man: And if he be a Spaniard, they kill him without remission, so much doe they hate him for the harmes that they haue receiued of them. Which the aboue-said *Acosta* doth confesse when he speaketh of leauing the Indians to liue according to their ancient policie, reproouing

Their dexteritie in swimming.

Acosta. lib. 6. cap. 1.

the Spaniards in that. And therefore (saith he) this is a thing preiudiciall vnto vs, because that they take occasion to abhor vs (note that he speaketh of them who doe obey them) as men who in all things, whether it be in good, whether it be in euill, haue alwaies beene, and still are, contrary vnto them.

Chap. XI.

Of the Paintings, Markes, Incisions, and Ornaments of their body.

IT is no maruell if the Ladies of our time do paint themselues: for of a long time and in many places that trade hath had beginning. But it is reprooued in the holy bookes, and made a reproach by the voices of the Prophets, as when *Ieremy* threatneth the Citie of *Ierusalem*: Ierem. 4. vers. 30. *When thou shalt be destroied* (saith he) *what wilt thou doe? though thou clotheſt thy selfe with skarlet, though thou deckeſt thy selfe with Ornaments of gold, though thou painteſt thy face with colours, yet shalt thou trim thy selfe in vaine: for thy louers will abhor thee, and seeke thy life.* The Prophet Ezech. 23. vers. 40. *Ezechiel* maketh the like reproach to the Cities of *Ierusalem* and *Samaria*, which he compareth to two leaud harlots, who hauing sent to seeke out men comming from far, and being come, they haue washed themselues, and painted their faces, and haue put on their faire ornaments. The 4. Kings. 9. vers. 30. Queene *Iesabel* doing the same, was for all that cast downe out of a window, and bare the punishment of her wicked life. The Romans did anciently paint their bodies with vermillion (as *Plin. lib. 33. cap. 7.* *Pliny* saith) when they entred in triumph into Rome, and he addeth, that the Princes & great Lords of *Ethiopia* made great account of that colour, wherewith they wholly painted themselues red: also both the one and the other did serue themselues therewith to make their god fairer: And that the first expence which was allowed of by the Censors and Masters of Accounts in Rome was

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of the monies beſtowed for to colour with vermilion the face of Iupiter. The ſame author reciteth in another place, that the *Anderes*, *Mathites*, *Moſagebes* and *Hipporeens*, people of *Libya*, did plaiſter all their bodies ouer with red chaulke. Briefely, this faſhion did paſſe as farre as to the North. And thereof is come the name that was giuen to the Picts, an ancient people of *Scythia*, neighbours to the *Gothes*, who in the yeare 87. after the Natiuity of our Lord *Ieſus Chriſt*, vnder the Empire of *Domitian* made courſes and ſpoiles thorow the Iles which lie Northward, where hauing found men who made them reſiſtance, they returned backe without doing any thing, and liued yet naked in their cold Countrie vntill the yeare of our Lord 370. At which time vnder the Empire of *Valentinian* being ioyned with the Saxons and Scots they tormented very much them of Great Britan, as *Ammian Marcellin* reciteth: and being reſolued to remaine there (as they did) they demanded of the Britons (which now are Engliſhmen) wiues in marriage. Whereupon being denied, they retired themſelues to the Scots, of whom they were furniſhed, vpon condition that the maſculine race of the Kings comming to faile among them, that then the women ſhould ſucceed in the Realme. Now theſe people were called *Picts*, becauſe of the paintings which they vſed vpon their naked bodies, which (ſaith *Herodian*) they would not couer with any clothing for feare to hide and darken the faire painting they had ſet vpon it, where were ſet out beaſts of all ſorts, and printed with Iron inſtruments, in ſuch ſort that it was vnpoſſible to take them off. Which they did (as *Solin* ſaith) euen from their infancy: in maner that as the child did grow, ſo did grow thoſe fixed figures, euen as the markes that are graued vpon the yong pompions. The *Poet Claudian* doth alſo giue vs many witneſſes of this in his *Panegyriques*, as when he ſpeaketh of the Emperour *Honorius* his Grand-father:

Plin. lib. 6. cap. 30.

Ammian lib. 26. & 27.

Herod. 3. booke.

Ille Leues Mauros, nec falſo nomine Pictos

Edomuit ——— And in the Gothicke warre
——— *Ferroque notatas*
Perlegit exanimes Picto moriente figuras.

This hath beene noted by *Monsieur de Belleforest*, and afterward by the learned *Sauaron* vpon the obseruation that *Sidoine de Polignac* maketh thereof. And albeit that our *Celtique Poitevins*, called by the Latines *Pictones*, be not descended from the race of those (for they were ancient *Gaullois* euen in *Iulius Cæsars* time) neuertheless I may well beleeue that this name hath beene giuen them for the same occasion as that of the *Picts*. And as customes once brought in among a people are not lost but by the length of many ages (as we see yet the follies of Shroue-Tuesday to continue) so the vses of painting, whereof we haue spoken remaineth in some Northerly Nations. For I haue heard sometimes *Monsieur Le Comte D'Egmond* tell, that he hath seene in his yong yeares them of *Brunzwich* come into his fathers house with their faces greased with painting, and their visage all blacked, from whence peraduenture this word of *Bronzer* may be deriued, which signifieth in *Picardy* to blacke. And generally I beleeue that all those Northerly people did vse painting, when they would make themselues braue. For the *Gelons* and *Agathyrses*, Nations of *Scythia* like the *Picts*, were of this fraternity, and with Iron instruments did colour their bodies. The Englishmen likewise, then called Britons, by the saying of *Tertullian*. The Gothes, besides the Iron instruments, did vse vermillion to make their faces and bodies red. Briefely, it was a sport in the old time to see so many *Antikes*, men and women: for there are found yet old Pictures, which he that hath made the History of the Englishmens voyage into *Virginia* hath cut in brasse, where the *Picts* of both sex are painted out, with their fair incisions, and swords hanging vpon the naked flesh, as *Herodian* describeth them.

Tertul. de ve. land. virgin. Iornandes de bello Got. Isidor. lib. 16. cap. 23.

This humour of painting hauing beene so generall in these parts, there is no cause of mocking, if the people of the

The West Indians.

the West Indies haue done, and yet do the like: which is vniuersall & without exception among those nations. For if any one of them maketh loue, he shall be painted with blue or red colour, and his Mistres also. If they haue venison in abundance, or be glad for any thing, they will doe the like generally. But when that they are sadde, or plot some treason, then they ouercast all their face with blacke, and are hideously deformed. Touching the body, our Sauages apply no painting to it, which the Brasilians and Floridians doe, the most part whereof are painted ouer the bodie, the armes and thighes with faire branches, whose painting can neuer be taken away, because they are pricked within the flesh. Notwithstanding many *Brasilians* doe paint onely their bodies (without incision) when they list: and this with the iuice of a certaine fruit which they call *Genipat*, which doth blacke so much, that though they wash themselues, they cannot bee cleane in ten or twelue daies after. They of *Virginia*, which are more of this side, haue markes vpon their backs, like to those that our marchants doe put vpon their packs, by the which (euen as the slaues) one may know vnder what Lord they liue: which is a faire forme of gouernment for this people: seeing that the ancient Roman Emperors haue vsed the like towards their souldiers, which were marked with the Imperiall marke, as *Saint Augustine*, *Saint Ambrose*, and others doe witnesse vnto vs. Which thing *Constantine* the Great did likewise, but his marke was the signe of the Crosse, which he made to be printed vpon the shoulders of his souldiers, as himselfe saith in an Epistle which hee wrote to the king of *Persia*, reported by *Theodoret* in the Ecclesiasticall historie. And the first Christians, as marching vnder the banner of *Iesus Christ*, did take the same marke, which they printed in their hand, or on the arme, to the end to know one another, specially in time of persecution, as *Procopius* saith, expounding this place of *Isaiah: One will say, I am the Lords, and the other will call himselfe*

Virginia.

Aug. contra Parmen. lib. 2. cap. 13.

Ambros. in the funerall oration of *Valentin.*

Isai. 44. 5.

himselfe with the name of Iacob: and the other will write with his hand, I am the Lords, and will surname himselfe with the name of Israel. The great Apostle *S. Paul* did beare the marks of the Lord *Iesus Christ* in his flesh, but it was yet after another maner, that is to say, by the bruses, which he had on his body of the stripes that he had receaued for his name. And the *Hebrewes* had for marke the Circumcision of the foreskinne, by the which they are sequestred from other nations, and knowen for Gods people. But as for other bodily incisions, such as anciently the *Picts* did make, and the Sauages doe yet make at this day, they haue beene anciently very expresly forbidden in the Law of God giuen to *Moses*. For it is not lawfull for vs to disfigure the image and the forme that God hath giuen vnto vs. Yea the pictures and paintings haue beene blamed and reprooued by the Prophets, as wee haue noted elsewhere. And *Tertullian* saith, that the Angels which haue discouered and taught vnto men their paintings and counterfetted things, haue beene condemned of God: alleaging for profe of his saying, the booke of *Enochs* prophecie. By these things aboue recited, wee know that this hether world hath anciently been as much deformed and sauage as they of the West Indies: but that which seemeth vnto mee most woorthie of wondering, is the nakednesse of those people in a cold countrie, wherein they delight, euen to harden their children in the snow, in the riuer, and among the Ice, as we touched heeretofore in an other chapter, speaking of the *Cimbres* and French-men. Which also hath beene their chiefest strength in the conquests that they haue made.

Galat. 6.

Leu. 19. 28.
Deut. 14. 1.

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CHAP.

Chap. XII.

Of their outward ornaments of the body, bracelets, Carkenets, Eare-rings, &c.

WE that doe liue in theſe parts vnder the authoritie of our Princes, and ciuiliſed commonwealths, haue two great tyrants of our life, to whom the people of the New world haue not beene yet ſubiected, the exceſſes of the belly, and the ornament of body, and briefly all that which belongeth to brauerie, which if we ſhould caſt off, it would be a meane to recall the golden age, and to take away the calamitie which we ſee in moſt part of men. For hee which poſſeſſeth much, making ſmall expence, would be liberall, & would ſuccour the needie, whereunto he is hindred, willing not onely to maintaine, but alſo to augment his traine, and to make ſhew of himſelfe, very often at the coſts of the poore people, whoſe bloud hee ſucketh, *Qui deuorant plebem meam ſicut eſcam panis*, ſaith the Pſalmiſt. I leaue that which belongeth to food, not being my purpoſe to ſpeake of it in this Chapter. I leaue alſo the exceſſes which conſiſteth in houſhold implements, ſending the reader backe to *Pliny*, who hath ſpoken amply of the Roman pompes and ſuperfluitie, as of veſſels after the *Furvienne* and *Clodienne* faſhion, of bed-ſteades after the *Deliaque* faſhion, and of tables all wrought with gold and ſiluer imboſſed; where alſo he ſetteth out a ſlaue *Druſillanus Rotundus*, who being Treaſurer of the higher Spaine, cauſed a forge to be made for to worke a peece of Siluer-plate of fiue quintals weight, accompanied with eight other, all weighing halfe a quintall. I will onely ſpeake of the *Matachias* of our Sauages, and ſay, that if we did content our ſelues with their ſimplicity we ſhould auoid many troubles that we put our ſelues vnto to haue ſuperfluities, without which we might liue contentedly (becauſe Nature is ſatisfied with little) and

Pſal. 14. ver. 4. and 53. verſ. 5.

Plin. lib. 33. cap. 11.

Matachias be bracelets, carkenets, and other iollities.

the coueting whereof makes vs very often to decline from the right way, and to ſtray from the path of iuſtice. The exceſſes of men doe conſiſt the moſt part in things which I haue ſaid I will omit, which notwithſtanding I will not leaue vntouched, if it come to purpoſe. But Ladies haue alwaies had this reputation, to loue exceſſes in that which concerneth the decking of their bodies: And all the Moraliſts who haue made profeſſion to repreſſe vices haue mentioned them, where they haue found a large ſubiect to ſpeake of. *Clement Alexandrine* making a long numeration of womens trinckets (which he hath the moſt part taken out of the Prophet *Iſaiah*) ſaith in the end, that he is weary to ſpeake ſo much of it, and that he maruelleth that they are not killed with ſo great a weight.

The firſt booke *Padag. cap.* 10.

Let vs take them then by thoſe parts wherein they be complained of. *Tertullian* maruelleth of the audacious-neſſe of man, which ſetteth himſelfe againſt the word of our Sauiour, which ſaid: *that it is not in vs to adde any thing to the meaſure or height that God hath giuen vnto vs: and notwithſtanding Ladies endeuour themſelues to doe to the contrary, adding vpon their heads cages made of haires, faſhioned like to loaues of bread, to hats, to panniers, or to the hollowneſſe of ſcutchions. If they be not aſhamed with this ſuperfluous enormity, at leaſt* (ſaith he) *let them be aſhamed of the filth which they beare: and not to couer a holy and a Chriſtian head with the leauings of another head, peradauenture vncleane, or guilty of ſome crime, and ordained to a ſhamefull death.* And in the ſame place, ſpeaking of them which do colour their haires: *I ſee ſome* (ſaith he) *who doe change the colour of their haires with ſaffron. They are aſhamed of their Countrie, and would be Gauloiſe women, or German women, ſo much doe they diſguiſe themſelues.* Whereby is knowen how much red haires were eſteemed in the old time. And indeed the holy Scripture praiſeth that of Dauid, which was ſuch. But to ſeeke it out by art, *S. Cyprian* and *S. Hierome*, with our *Tertullian* doe ſay, that the ſame doth preſage the fire of hell.

Tert. in the booke of womens ornaments.

Aleſſon for the women of our time.

That is called *Crocophantia.*

S. *Cypr.* in the booke of the virgins clothing.

S. *Hierom. Epi.* to *Laet.*

hell. Now our Sauages, in that which consisteth in the borrowing of haires, are not reprouable: for their vanity stretcheth not so farre: but for the colouring of them, for as much as when they are merry, and paint their faces, be it with blue or with red, they paint also their haires with the same colour.

Now let vs come to the eares, to the necke, to the armes and to the hands, and there we shall finde wherewith to busie our selues: these are parts where iewels are easily seene: which Ladies haue learned very well to obserue. The first men which haue had piety in them haue made conscience to offer any violence to Nature, and to pierce the eares for to hang any precious thing at it: for none is Lord of his owne members to abuse them, so saith the Ciuilian *Vlpian*. And therefore when the seruant of *Abraham* went into *Mesopotamia* for to finde out a wife for *Isaac*, and had met with *Rebecca*, he put vpon her forehead a iewell of gold hanging downe betweene her eies, and also bracelets of gold vpon her hands: for which reason it is said in the *Prouerbs*, that *A faire woman which lacketh discretion is like a golden ring in a swines snout*. But men haue taken more licence than they ought, and haue defaced the workmanship of God in them, to please their owne fancies. Wherein I doe not wonder at the *Brasilians*) of whom we will hereafter speake) but of ciuilised people, which haue called other nations barbarous, but much more of the Christians of this age. When *Seneca* did complaine of that which was in his time; *The follie of women* (saith he) *had not made men subiect enough, but it hath beene yet behouefull to hang two or three patrimonies at their eares*. But what patrimonies? *They carry* (saith *Tertullian*) *Ilands and Farme-houses vpon their neckes, and great registers in their eares containing the reuenues of a great rich man, and euery finger of the left hand hath a patrimony to play withall*. Finally, he cannot compare them better than to condemned men that are in the Caues of *Ethiopia*, which the more they are

Genes. 24. ver. 22.

Prou. 11. ver. 22.

Senec. 7. of benefits.

culpable, so much the richer are they, because that the fetters and bolts, wherewith they are tied, are of gold. But he exhorteth the Christian women not to be such, for as much as those things are certaine markes of lasciuiousnes, which doe belong to those mischieuous oblations of publike vnchastity. *Pliny*, albeit he was an heathen, doth no lesse abhor those excesses. For our Ladies (saith he) for to be braue doe beare hanging at their fingers those great pearles which are called *Elenchus*, in fashion of pearles, & haue two of them, yea three at their eares. Yea they haue inuented names to serue themselues therewith in their cursed and troublesome superfluities. For they call Belles, them which they carry in number at their eares, as if they did take pleasure to heare pearles gingling at their eares. And that which is more, the huswifly women, yea the poore women also, decke themselues therewith; saying, that a woman ought to goe as seldome without pearles, as a Consull without his Vshers. Finally, they are come so farre as to adorne their shooes with them, and garters, yea their buskins are yet full and garnished therewith. In such sort that it is not now any more question to weare pearles, but they must bee made to serue for pauement, to the end to tread but vpon pearles. The same Authour doth recite that *Lollia Paulina* forsaken by *Caligula*, in the common feasts of meane men was so ouerladen with Emeralds and with Pearles, on her head, her haires, her eares, her necke, her fingers and her armes, as well in colars, necklaces, as bracelets, that all did shine at it, and that she had of them to the woorth of a million of gold. The same was excessiue: but shee was the greatest Princesse of the world, and yet hee doth not say that she did weare any on her shooes: as he doth yet complaine in some other where that the Dames of Rome did weare gold on their feete. *What disorder!* (saith hee) *Let vs permit the women to weare as much gold as they will in bracelets, at their fingers, at their necks, at their eares, and*

Plin. lib. 9. cap. 35.

Fol. 736.

Plin. lib. 33. c. 3.

in

in karkewts and bridles, &c. must they for all that decke their feete withit? &c. I should neuer make an end, if I should continue this speech.

The Spanish women in *Peru* do go beyond that, for their shooes are set ouer with nothing but plates of gold and siluer, and garnished with pearles. True it is that they are in a countrie which God hath blessed abundantly with all these riches. But if thou hast not so much of them, do not vex thy selfe at it, & be not tempted through enuy: such things are but earth, digged and purified with a thousand troubles, in the bottome of hell, by the incredible labor, & with the life of men like vnto thee: Pearles are but dew, receaued within the shell of a fish, which are fished by men that be forced to become fishes, that is to say, to be alwaies diuing in the depth of the sea. And for to haue these things, and to be clothed in silke, and for to haue robes with infinite foldes, we turmoile our selues, wee take cares which doe shorten our daies, gnaw our bones, sucke out our marrow, weaken our bodies, and consume our spirit. He that hath meat and drinke is as rich as all these, if he could consider it. And where those things doe abound, there delights doe abound, and consequently vices: and to conclude, behold what God saith by his Prophet: *They shall cast their siluer out into the streetes, and their gold shall be but dung, and shall not deliuer them in the day of my great wrath.* Hee that will haue further knowledge of the chastisements wherewith God doth threaten the woman that abuse carkenets and iewels, which haue no other care but to attire and decke themselues, goe with their breasts open, their eies wandring, and with a proud gate, let him reade the third chapter of the Prophet *Isaiah*. I will not for all that blame the Virgins which haue some golden things, or chaines of pearles, or other iewels, also some modest vesture: for that is comlinesse, and all things are made for the vse of man: but excesse is that which is to be blamed, because that vnder that, very

Pearles what they be.

Ezec. 7. 19.

often is lasciuiousnesse hidden. Happie are the people which not hauing the occasions to sinne, doe purely serue God, and possesse a land which furnisheth them of that which is necessarie for life. Happie are our Sauage people if they had the full knowledge of God: for in that case they be without ambition, vaine-glorie, enuie, auarice, & haue no care of these braueries, which wee haue now described: but rather doe content themselues to haue *Matachias*, hanging at their eares, and about their necks, bodies, armes, and legges. The *Brasilians*, *Floridians*, and *Armouchiquois*, doe make carkenets and bracelets (called *bou-re in Brasill*, and by ours *Matachias*) of the shelles of those great sea cockles, which be called *Vignols*, like vnto snailes, which they break & gather vp in a thousand peeces, then doe smooth them vpon a hot stone, vntill they do make them very small, and hauing pierced them, they make them beads with them, like vnto that which wee call *Pourcelaine*. Among those beads they intermingle betweene spaces other beads, as blacke as those which I haue spoken of to be white, made with Iet, or certain hard and black wood which is like vnto it, which they smooth and make small as they list, and this hath a very good grace. And if things are to be esteemed for their fashion, as we see it practised in our merchandises, these colars, skarffes, and bracelets made of great periwincles or pourcelaine, are richer than pearles, (notwithstanding none will beleeue me heerein) so doe they esteeme them more than pearles, gold or siluer: And this is that which they of the great riuer of *Canada* in the time of *Iam. Quartier* did call *Esurgin* (wherof we haue made mention heertofore) a word which I haue had much ado to know, and which *Belleforest* the Cosmographer vnderstod not, when hee would speake of it. At this day they haue not any more of them, or else they haue lost the knowledge to make them: For they vse *Mattachias* very much, that are brought vnto them out of France. Now as with vs, so in that country,

Iet.

Beades much esteemed.

women

women doe decke themselues with such things, and will haue chaines that will goe twelue times about their necks, hanging downe vpon their brests, and about their hand wrests, and aboue the elbow. They also hang long strings of them at their eares, which come downe as low as their shoulders. If the men weare any, it will bee onely some yong man that is in loue. In the country of *Virginia* where some pearles be found, the women do weare carkenets, collars and bracelets of them, or else of peeces of copper (made round like small bullets) which is found in their mountaines, where some mines of it are. But in Port Royall, and in the confines thereof, and towards New-found land, and at *Tadoussac*, where they haue neither pearles nor vignols, the maides and women doe make *Mattachias*, with the quilles or bristles of the *Porc-epine*, which they die with blacke, white, and red colours, as liuely as possibly may be, for our skarlets haue no better lustre than their redde die: But they more esteeme the *Mattachias* which come vnto them from the *Armouchiquois* countrey, and they buy them very deare; and that because they can get no great quantitie of them, by reason of the warres that those nations haue continually one against another. There is brought vnto them from France *Mattachias* made with smal quilles of glasse mingled with tinne or lead, which are trucked with them, and measured by the fadam, for want of an ell: and this kind of Merchandise is in that country, that which the Latins doe call *Mundus muliebris*. They also make of them small squares of sundry colours, sowed together, which they tie behinde, on the little childrens haires. The men doe not much care for them, except that the *Brasilians* doe weare about their neckes halfe moones of bones very white, which they call *y-aci* of the Moones name: And our *Souriquois* doe likewise weare some iollities of like stuffe, without excesse. And they which haue none of that, doe commonly carry a knife before their brests, which they doe not for ornament: but for

Pearles in Virginia.

Copper.

Excellent skarlet die.

for want of pocket, and becauſe it is an implement which at all times is neceſſary vnto them. Some haue girdles made of *Matachias*, wherewith they ſerue themſelues, only when they will ſet out themſelues and make them braue. The *Autmoins* or Sooth-ſaiers do carry before their breaſts ſome ſigne of their vocation, as we will heereafter ſay. But as for the men of the *Armouchiquois* they haue a faſhion to weare at their hand-wreſts, and aboue the ancle-bone of the foot, about their legs, plates of Copper, fetter-wiſe, and about their waſts girdles, faſhioned with Copper quils as long as the middle finger filed together the length of a girdle, euen iuſt of that faſhion which *Herodian* reciteth to haue beene in vſe among the *Picts*, wherof we haue ſpoken, when he ſaith, that they girded their bodies and their necks with iron, eſteeming that to be a great ornament vnto them, & a teſtimony of their great riches, euen as other Barbarians do to haue gold about them. And there are yet in Scotland Sauage men, which neither ages, nor yeeres, nor the abundance of men could yet reduce vnto ciuilitie. And although that (as we haue ſaid) the men be not ſo deſirous of *Matachias* as the women, notwithſtanding the men of *Braſill*, not caring for clothing, take great pleaſure to decke and garniſh themſelues with the feathers of birds, and doe vſe thoſe wherewith we vſe to fill our beds whereon we lie, and chop them as ſmal as pie-meat, which they die in red, with their Braſill-wood, then hauing anointed their bodies with certaine gums, which ſerue them in ſtead of paſte or glue, they couer themſelues with thoſe feathers, and make a garment at one clap, after the anticke faſhion: which hath made (ſaith *Iohn de Leri* in his Hiſtorie of *America*) the firſt of our men that went thither to beleeue that the men which be called Sauages were hairie ouer all their bodies, which is nothing ſo. For (as wee haue alreadie ſaid) the Sauages in what part ſoeuer, haue leſſer haires than we. They of *Florida* doe alſo vſe this kinde of downe, but it is onely about their heads, to

Herodian the 3. booke.

Sauage Scots.

make

make themselues more vglie. Besides this that wee haue said, the *Brasilians* doe make frontlets of feathers, which they tie and fit in order of all colours: those frontlets being like in fashion to those rackets or periwigges, which Ladies vse in these parts, the inuention whereof they seeme to haue learned of those Sauages. As for them of our New France, in the daies that be of solemnitie and reioycing among them, and when they goe to the warres, they haue about their heads as it were a crowne made with long haires of an Ellan or Stagge, painted in redde, pasted, or otherwise fastned, to a fillet of leather of three fingers bredth, such as *Iames Quartier* saith he had seene with the King (so doth he call him) and Lord of the Sauages, which he found in the towne of *Hochelaga*. But they doe not vse so many ornaments of feathers as the *Brasilians*, which make gownes of them, cappes, bracelets, girdles, and ornaments for their cheekes, and targets vpon their loines, of all colours, which would bee more tedious than delightfull to specifie, since it is an easie matter for euery one to supplie the same, and to imagine what it is.

Chap. XIII.

Of Marriage.

HAuing spoken of the Sauages garments, deckings, ornaments and paintings, it hath seemed good vnto me to marry them, to the end the generation of them be not lost, and that the countrie remaine not desert. For the first ordinance that euer God made, was to increase and multiply, and euery creature capable of generation to bring foorth fruit according to his kind. And to the end to incourage young folkes that doe marrie, the Iewes had a custome anciently to fill a trough with earth, in the which, a little before the wedding, they did sowe barley, and the same being sprung, they brought it to the Bridegroome and the Bride, saying: *Bring foorth*

This is in the glosse of the Talmud in the Treatie of Idolatrie.

fruit and multiply as this barley, which brings foorth sooner than all other seeds.

Now to returne to our Sauages, many thinking (as I beleeue) that they be some logges of wood, or imagining a Common-wealth of *Plato*, doe demand if they haue any marriage, and if there be any Priests in *Canada* to marrie them. Wherin they seeme to be very raw and ignorant.

Canadians. Captaine *Iames Quartier* speaking of the marriage of the *Canadians*, in his second relation saith thus: They obserue the order of marriage, sauing that the men take two or three wiues. And the husband being dead the women doe neuer marrie againe, but doe mourne for his death all their life long, and doe daube their face with coale beaten to powder and with grease, the thicknesse of a knife, and thereby are knowen to be widowes. Then he goeth further: They haue another bad custome with their daughters: For being come to be marriageable, they are put all in a stewe house, abandoned to all commers, vntill they haue found out a match: And all this haue wee seene by experience. For we haue seene the houses as full of these maidens, as is a Schoole of boies in France. I would haue thought that the said *Iames Quartier* had (touching this prostituting of maides) added somewhat of his owne, but the discourse of *Monsieur Champlein*, which is but six yeres since, doth confirme the same thing vnto me, saying that he speaketh not of assemblies: which keepeth me frō contrarying it. But among our *Souriquois* there is no such thing: not that these Sauages haue any great care of continencie and virginitie, for they doe not think to doe euill in corrupting it; But whether it be by the frequentation of French-men or otherwise, the maides are ashamed to doe any vnchast thing publikely: and if it happen that they abandon themselues to any one; it is in secret. Moreouer, he that will marrie a Maid it behoueth him to demand her of her father, without whose consent shee shall be none of his, as we haue already said heeretofore,

The prostituting of Maidens.

Souriquois.

The first booke, ch. 4.

and

and brought foorth the example of one that had done otherwiſe. And if he will marry, he ſhall ſometimes make loue, not after the manner of the *Eſſeens*, who (as *Ioſephus* ſayeth) did try the maidens by the ſpace of three yeeres, before they married them, but by the ſpace of ſix months or a yeere, without abuſing of them: will paint his face that he may ſeeme the fairer, and will haue a new gowne of Beuers or Otters, or of ſome thing elſe, well garniſhed with *Matachias* garded and laid ouer in forme of parchment lace of gold and ſiluer, as the Gothes did vſe heeretofore. It is meete moreouer that he ſhew himſelfe valiant in hunting, and that they know him able to doe ſome thing, for they doe not truſt in a mans meanes, which are none other than that which he getteth by his daies labor, not caring any wiſe for other riches than hunting: vnleſſe our maners make them to haue a deſire of it.

Ioſephus of the warres of the Iewes, *lib.* 2. *cap.* 12.

The Maidens of *Braſill* haue liberty to proſtitute themſelues aſſone as they are able for the ſame, euen as them of *Canada*. Yea the fathers do ſerue for *pandors* to their daughters, and they repute for an honour to communicate them to the men of theſe parts that goe thither, to the end to haue of their race. But to conſent vnto it, would bee too damnable an abomination, and that would deſerue rigorous puniſhment, as indeed for the ſlackneſſe of men God hath puniſhed this vice in ſuch wiſe, that the ſore hath been communicated in theſe parts, euen to them that haue been too much addicted after Chriſtian wenches and women, by the ſickneſſe which is called the pox, which before the diſcouery of thoſe lands was vnknowen in *Europe*: for theſe people are very much ſubiect to it, and euen they of *Florida*: but they haue the *Guayac*, the *Eſquin*, and the *Saſafras*, trees very ſoueraign for the cure of that leproſie, and I beleeue that the tree *Annedda*, whoſe wonders we haue recited, is one of theſe kinds.

The proſtituting of the Maidens in Braſil.

The Poxe.

Guayac.
Eſquin.
Saſafras.
Annedda.

One might thinke that the nakednеſſe of this people would make them more lecherous, but it is not ſo. For as

The chastity of the ancient Germans, and of the Sauages of New France.

Cæsar giueth the *Germans* this commendation, that they had in their ancient Sauages life such a continency, as they reputed it a thing most vile for a yong-man to haue the company of a woman before he came to the age of 20. yeares: and in their owne disposition also, they were not mooued thereunto, although that pell mell, all together men and women, yongue and old did bathe themselues in riuers: So also may I say for our Sauages, that I neuer saw amongst them any vnseemely gesture or vnchaste looke, & I dare affirme that they be lesser giuen to that vice than we in these parts. I attribute the cause thereof, partly to this their nakednesse, and chiefely to the keeping bare of their head, from whence the matter of generation hath his originall: partly to the want of hot spices, of wine, and of meats that doe prouoke to that which is primary signe of vncleane desires, and partly to the frequent vse which they haue of Tabacco, whose smoake dulleth the senses, and mounting vp to the braines hindereth the functions of *Venus*. *Iohn De Leri* praiseth the *Brasilians* for this continencie: neuertheless he addeth, that when they are angrie they call sometimes one another *Tiuiré*, that is to say, *Sodomite*, whereby it may be coniectured that this sinne raigneth among them, as Captaine *Laudonniere* saith it doth in *Florida*: and that the *Floridians* loue the feminine sex very much. And indeed I haue heard, that for to please the women the more they busie themselues very much about that which is the primary signe of vncleane desires, whereof we spake euen now; and that they may the better doe it, they furnish themselues with *Ambergris*, wherof they haue great store, which first they melt at the fire, then iniect it (with such paine, that it maketh them to gnash their teeth) euen so farre as to the bone *Sacrum*, and with a whippe of nettles, or such like thing, make that idoll of *Maacha* to swell, which king *Asa* made to be consumed into ashes, and cast it into the brooke *Cedron*. On the other side the women vse certaine herbes, and endeuour

Itipballet.
Tabacco contrary to *Venus*.

Great store of *Ambergris*.

them.

themſelues as much as they can to make reſtrictions for the vſe of the ſaid *Itypballes*, and to giue either partie their due.

Let vs returne to our marriages, which are better than all theſe rogueries. The contracters do not giue their faith betweene the hands of Notaries, nor of their Sooth-ſaiers, but ſimply doe demand the conſent of the parents: and ſo they doe euery where. But heere is to be noted, that they keepe (and in *Braſill* alſo) three degrees of conſanguinity, in the which they are not vſed to contract marriage, that is to wit, of the ſonne with the mother, of the father with his daughter, and of the brother with the ſiſter. Theſe excepted, all things are permitted. As for dowry, there is no mention of it. Alſo when any diuorce hapneth, the husband is bound to nothing. And although that (as it hath been ſaid) there is no promiſe of loialtie giuen before any ſuperior power, neuertheles in what part ſoeuer, the wiues keepe chaſtitie, and ſeldome is any found that breaketh it. Yea I haue heard oftentimes ſay, that in yeelding the dutie to the husband, they make themſelues oftentimes to be conſtrained: which is rare in theſe parts. For the *Gaulloiſe* women are renowned by *Strabo* to bee good Porters (I meane fruitfull) and breeders: and contrariwiſe I doe not ſee that the people doe abound as in theſe parts, although that they all labour for generation, and that *Polygamie* is ordinarie with them, which was not among the ancient *Gaullois*, nor among the *Germans*, though they bee a more ruſtike people. True it is that our Sauages doe kill one an other daily, and are alwaies in feare of their enemies, keeping watches vpon their frontiers.

Contract of marriage.

Degrees of conſanguinity.

The Sauage women in the venerious action.

The fruitfulneſſe of the women of the *Gaules*.

This frigidity of *Venus* bringeth an admirable and incredible thing among theſe women, and which was not to be found euen among the wiues of the holy Patriarch *Iacob*, which is, that although they be many wiues to one husband (for *Polygamie* is receiued thorow all that New

Polygamie.

world) notwithstanding there is no iealousie among them: which is in *Brasill*, a hot Country as well as *Canada*: But as for the men, they are in many places very iealous: and if the wife be found faulty she shall be put away, or in danger to be killed by her husband: And in that (as for the spirit of iealousie) there needes not so many ceremonies as those that were done amongst the Iewes, recited in the booke of *Numbers*. And as for diuorcement, not hauing the vse of letters, they doe it not in writing, in giuing to the wife a bill signed by a publike notary, As *S. Augustin* doth note, speaking of the said Iewes: but are contented to tell to the parents, and vnto her, that she prouide for her selfe: and then she liueth in common with the others, vntill that some body doe seeke after her. This law of putting away hath beene receiued almost among all Nations, except among the Christians, which haue kept this precept of the Gspell, *that which God hath ioyned together, let no man put a sunder*. Which is most expedient and lesse scandalous: And very wisely did *Ben-Sira* answer (who is said to haue beene nephew to the Prophet *Ieremy*) being asked of one, who had a leaud wife, how hee should doe by her: *Gnaw* (saith he) *that bone which is fallen to thee*.

Numbers 5. verl. 12. and so following. S. *Aug.* against *Manichæus* the 19. booke, chap. 26.

See the Commentor of Ben-Sirâ.

As for the widows, I will not affirme that which *Iames Quartier* hath said of them in generall, but I will say, that where we haue beene, they staine their faces with blacke, when they please, and not alwaies: if their husband hath beene killed, they will not marry againe, nor eat flesh, vntill they haue seene the reuenge of his death. And so we haue seene the daughter of *Memberton* to practise it, who after the warre made to the *Armouchiquois*, heereafter described, did marrie againe. Except in that case, they make no other difficulty to marry againe, when they finde a fit match.

Sometimes our Sauages hauing many wiues will giue one of them to their friend, if he hath a desire to take her

in

in marriage, and ſhall be thereby ſo much disburdened. Touching maidens that be looſe, if any man hath abuſed of them, they will tell it at the firſt occaſion, and therfore it is bad ieſting with them: for the chaſtiſement ought to bee very rigorous againſt them that mingle the Chriſtian blood with the Infidels, and for the keeping of this iuſtice *Monſieur de Ville-gagnon* is praiſed, euen by his enemies: And *Phinees* the Sonne of *Eleazar* the Sonne of *Aron* becauſe he was zealous of the law of God and appeaſed his wrath, which was about to exterminate the people, for ſuch a ſinne, had the couenant of perpetuall Prieſt-hood, promiſed to him and to his poſterity.

Abominable whoredome among the Infidels.

A note for the Engliſh Magiſtrates in Virginia. Numb. 25. 11. 12. 13.

CHAP. XIIII.

The Tabagie.

THe ancient haue ſaid *Sine Cerere & Baccho friget Venus*, that is, without *Ceres* and *Bacchus Venus* is cold. Hauing then married our Sauages, it is meet to make dinner ready and to vſe them after their owne maner. And for to doe it one muſt conſider the times of the marriage. For if it be in Winter they will haue Veniſon from the woods, if it be in the Spring time or in Summer, they will make prouiſion of fiſh. As for bread there is no talke of it from the North of New-found-land, vntill one come to the country of the *Armouchiquois*, vnleſſe it be in trucking with French-men, for whom they tarry vpon the ſea ſhoares, ſitting on their tailes like apes, as ſoone as the Spring time is come, and receiue in exchange for their skins (for they haue no other merchandiſe) biſket, beanes, peaſen and meale: The *Armouchiquois* and other Nations more remote, beſides hunting and fiſhing haue wheat, called *Mais*, and beanes, which is a great comfort vnto them in time of neceſſity. They make no bread with it: for they haue neither Mill nor Ouen, and they cannot knead it otherwiſe than in ſtamping it in a morter, and in gathering thoſe

The Sauages doe ſay *Tabaguia*, that is to ſay, a feaſt.

What Sauage countries haue corne.

those peeces the best they can they make small cakes with it, which they bake betweene two hot stones. Most often they drie this Corne at the fire, and parch it vpon the coales. And after that maner did the ancient *Italians* liue, as *Plinie* saith. And therefore one must not so much wonder at these people, seeing that they which haue called others barbarous, haue beene as barbarous as they.

Plin. lib. 18. cap. 2. & 10.

If I had not recited heeretofore the maner of the Sauages *Tabagi* (or banket) I would make heere a larger description: But I will onely say that when we went to the Riuer Saint Iohn, being in the towne of *Ouigoudi* (so may I well call a place enclosed replenished with people) we saw in a great thicket 80. Sauages all naked, except the middle parts, making *Tabaguia* with meale they had of vs, whereof they had kettels full. Euery one had a dish made with the barke of a tree, and a spoone as deep as the palme of ones hand, or more: and with this they had venison besides. And heere is to be noted, that he which entertaineth the others doth not dine, but serueth the company, as very often the Bridegroomes doe heere in France.

The women do not eate with the men.

The women were in an other place apart, and did not eat with the men. Wherein may be noted a bad vse among those people, which haue neuer beene vsed among the nations of these parts, specially the *Gaullois* and *Germains*, which haue admitted the women, not onely in their banquets, but also in their publike counsels, (specially with the *Gaullois*) after they had pacified a great warre which arose betweene them, and did decide the controuersie with such equitie (as *Plutarch* saith) that thereby ensued a greater loue than euer before. And in the treaty that was made with *Annibal*, being entred into *Gallia*, to goe against the Romans, itw as said, that if the *Carthaginienses* had any difference against the *Gaullois*, it should bee decided by the aduice of the *Gaulloise* women. It was not so in Rome, where their condition was so base, that by the law *Voconia*, the very father could not make them to inherite

The good condition of the women among the Gaullois. See yet hereafter in the 16. chapter of the constancie of women.

rite more then of the one third part of his goods: And the Emperour *Iustinian* forbiddeth them in his decrees to accept the awardship which had beene deferred vnto them: which sheweth either a great seueritie against them, or an argument that in that countrie they haue a very weake spirit. And after this sort be the wiues of our Sauages, yea in woorse condition, in not eating with the men in their *Tabagies*: and notwithstanding it seemeth vnto mee that their fare is not in their feasts so delicate, which ought not to consist only in eating and drinking, but in the societie of that sex which God hath ordained vnto man for to helpe him and to keepe him companie.

It will seeme to many that our Sauages doe liue verie poorely, in not hauing any seasoning in those few messes that I haue named. But I will replie that it was not *Caligula* nor *Heliogabalus*, nor such like that haue raised the Romane Empire to his greatnesse: neither was it that Cooke who made an imperiall feast all with hogs flesh, disguised in a thousand sorts: nor those likerish companions, who after they haue destroied the aire, the sea, and the land, now knowing what to finde more to asswage their gluttonie, goe a seeking wormes from the trees, yea doe keepe them in mew, and doe fatten them, for to make thereof a delicate messe: But rather it was one *Curius Dentatus* who did eat in woodden dishes, and did scrape radishes by the fire side: Item those good husbandmen whom the Senate did send for, from the plough for to conduct the Romane armie: And in one word those Romans which did liue with sodden food, after the maner of our Sauages: for they had not the vse of bread but about 600. yeres after the foundatiõ of the city, hauing learned in tract of time to make some cakes grossely dressed & baked vnder the embres, or in the ouen. *Pliny* author of this report, saith, moreouer that the *Scythians*, now *Tartares*, doe also liue with sodden food and raw meale as the *Brasilians*. And neuertheless they haue alwaies beene a warlike and

What men haue raised Rome to her greatnesse.

The maner of liuing of the ancient Romans and other nations.

Plin. lib. 18. ca. 8. 10. 11.

mightie nation. The ſame ſaith, that the *Arymphæi* (which be the *Moſcouites*) doe liue in foreſts (as our Sauages do) with graines and fruits which they gather from the trees, without mention neither of fleſh nor of fiſh. And indeed the prophane Authors doe agree, that the firſt men did liue after that maner, to wit, of corne, graines, pulſe, acornes, and maſtes, from whence commeth the Grerke worde *Phagein*, to wit, to eate: ſome particular nations (and not all) had fruits: as peares were in vſe among the *Argiues*, figges with the *Athenians*, almonds with the *Medes*, the fruite of *Cannes* with the *Ethiopians*, the *Cardamuin* with the *Perſians*, the dates with the *Babilonians*, the *Treffle* or three leaued graſſe with the Egyptians. They which haue had none of thoſe fruits haue made war againſt the beaſts of the woods and foreſts, as the *Getulians* and all the Northren men, yea alſo the ancient *Germans*, notwithſtanding they had alſo meates made of milke: Others dwelling vpon the ſhores of the ſea, or lakes and riuers, liued on fiſhes, and were called *Ichthyophages*: others liuing of *Torteſes*, were called *Chelonophages*. Part of the *Æthiopians* doe liue of *Graſhoppers*, which they ſalt and harden in the ſmoake in great quantitie for all ſeaſons, and therein do the Hiſtorians of this day agree with *Plinie*. For there is ſometimes clouds of them, that is to ſay, ſuch infinite numbers, that they hide the clouds; and in the Eaſt likewiſe, which deſtroy all the fields, ſo that nothing remaineth vnto them to eate but thoſe graſhoppers, which was the food of Saint Iohn Baptiſt in the deſart, according to the opinion of *Saint Hierome* and *Auguſtine*: Although *Nicephorus* thinketh that they were the tender leaues of the toppes of trees, becauſe that the Greeke word *achrides* ſignifieth both the one and the other. But let vs come to the Romane Emperour, beſt qualified. *Ammian Mercellin* ſpeaking of their maner of life, ſaith that *Scipio*, *Æmilian*, *Metellus*, *Traian*, and *Adrian*, did content themſelues ordinarily with the meate of the campe, that is to ſay,

Ichthyophages. Æthiopians doe liue of Graſhoppers.

The food of S. Iohn Baptiſt. S. Hieroms 2. book againſt *Iouian.* S. Auguſtin vpon the 14. chap. to the Romans, verſ. 15. *Niceph. li. 1. cap. 14.* *Ammian. l. 18.*

with

with Bacon, cheese, and bruvage. If then our Sauages haue venison and fish abundantly, I doe not thinke them ill furnished: for many times we haue receaued of them quantitie of Sturgeons, of Salmons and other fishes: besides their venison, and Beuers which liue in ponds, and liue partly on the land, partly in the water. At least one laudable thing is knowen in them, that they are not men eaters, as the *Scythians* haue beene aforetime, and many other nations of these parts of the world; and as yet are at this day the *Brasilians*, *Canibals*, and others of the new world.

Sturgeons, Salmons, and other fish.

Antropophagi.

The inconuenience which is found in their maner of life is, that they haue no bread. Indeed bread is a food very naturall for man, but it is easier to liue with flesh, or with fish, then with bread onely. If they haue not the vse of salt, the most parte of the world doe vse none. It is not altogether necessary, and the principall profit thereof consisteth in preseruing, whereunto it is altogether proper. Notwithstanding if they had any to make some prouisions they would be more happie then vs. But for want of that they sometimes suffer some need: which hapneth when the winter is too milde, or the latter end of the same. For then they haue neither venison nor fish, as wee will declare in the chapter of hunting: and are then constrained to feed vpon the barkes of trees, and on the parings of skinnes, and on their dogges, which (vpon this extremitie) they do eate. And the historie of the *Floridians* saith, thas in extremitie they eate a thousand filthes, euen to the swallowing downe of coales, and to put earth in their spoone meate. True it is that in Port Royall there is alwaies shell fish, so that in all cases one cannot die there for hunger. But yet haue they one superstition that they will not feed on mussels, and they can alleage no reason for it, no more than our superstitious Christians which will not bee thirteene at a table, or which feare to paire their nailes on the Friday, or which haue other scrupulosities, true apish-toies, such as *Plinie* reciteth a good

Bred.

What time is hard for the Sauages.

Superstition of the Sauages, and of the Christians.

Plin. lib. 28. ca. 2.

number of them in his naturall historie. Notwithstanding in our company seeing vs to eate of them they did the like: for we must say heere by the way, that they will eate no vnknowen meat, but first they must see the triall of it by others. As for beasts of the woods they eate of all them, the woolfe excepted. They also eate egges, which they go gathering along the shoares of waters, and they doe lade their Canowes with them, when the Geese and Outardes haue done laying in the Spring time, and they vse all, as well them that be old as new. As for modestie they vse it being at table with vs, and eate very soberly: but at home in their owne houses (as the *Brasilians*) they stretch out their bellies as much as they can, and doe not leaue eating as long as there is any meat: And if any of ours be at their *Tabagie*, they will bid him doe as they doe]. Notwthstanding I see no gluttonie like to that of *Hercules*, who alone did eate whole oxen, and did deuoure one from a *Paisan* called *Diadamas*, by reason whereof hee was called *Buthenes*, or *Buphagos*, Oxe-eater. And without going so far, wee see in the Countries of these parts greater gluttonies then that which one would impute to the Sauages. For in the diet of *Ausbourg* was brought to the Emperor *Charles* the fift, a great whoreson which had eaten a calfe and a sheepe, and yet was not full: And I doe not know that our Sauages doe wax fatte, or that they haue great bellies, but that they are nimble and swift, like to our ancient *Gaulois* and high *Allemans* or *Germans*, who by their agilitie, did trouble very much the Roman armies.

The Sauages suspitious.

The sobriety and gluttony of the Sauages.

Hercules, oxe eater.

The food of the *Brasilians* are serpents, crocodills, toads and great lizards, which they esteeme as much as wee doe capons, leverets, and conies. They also make meale of white rootes, which they call *Maniel*, hauing the leaues of *Peoniamas*, and the tree of the height of the Elder tree: Those rootes as bigge as the thigh of a Man, which the woman doe crumble very small, and eat them raw, or else they make them to seeth well in a great

The meat of the *Brasilians*.

great earthen veſſell, ſturring it alwaies as the comfit-makers doe make ſuger plummes. They are of very good taſte, and of eaſie diſgeſtion, but they be not fitt to make bread, becauſe they dry and burne themſelues, and alwaies return into meale. They haue alſo with this *Mahis* or *Mais*, which groweth in two or three months after it is ſowed: and that is a great ſuccour vnto them. But they haue a curſed and an vnhumane coſtome to eat their priſoners, after they haue well fatted them. Yea (a moſt horrible thing) they giue them in marriage the faireſt maidens they haue, putting about their necks as many halters as they will keep him moons. And when the time is expired they make wine of the ſaid *Mais* and rootes, wherewith they make themſelues drunke, calling all their friends. Then he that hath taken him knocketh him on the head with a clubbe, and deuideth him into peeces, and make carbonnadoes of him, which they eat with a ſingular pleaſure aboue all meats in the world.

A ſtrange proſtitution.

Furthermore all Sauages generally doe liue euery where in common: the moſt perfect and moſt woorthy life of man, ſeeing that he is a ſociable creature, the life of the ancient golden age, which the holy Apoſtles would haue reſtored againe: But being to eſtabliſh the ſpirituall life, they could not execute that good deſire. If it happens then that our Sauages haue veniſon, or other food, all the company haue part of it. They haue this mutuall charity which hath beene taken away from vs ſince that *Mine* and *Thine* haue come into the world. They haue alſo Hoſpitality, a vertue peculiar to the ancient *Gaulois* (according to the witneſſe of *Parthenius* in his *Erotiques*, of *Cæſar*, *Saluian* and others) who did conſtraine trauellers and ſtrangers to come into their houſes and there to take their refreſhing: A vertue which ſeemeth to haue conſerued her ſelfe onely with the Nobility and gentry: for among the other ſort we ſee her very weake and at the point of death. *Tacitus* giueth the ſame praiſe to the *Germans*, ſaying that with them all

Commonalty of life.

Hoſpitality.

howſes are opened to ſtrangers, and there they are in ſuch aſſurance that (as if they were ſacred) none dare doe them any iniury: *Charity* and *Hoſpitality* which are mentioned in the law of God who ſaid to his people: *The ſtranger which ſoiourneth among you, ſhall be vnto you as he which is borne among you, and you ſhall loue him as your ſelues: for you haue beene ſtrangers in the land of Ægypt.* So doe our Sauages, which, ſturred vp with an humane nature, receiue all ſtrangers (except their enemies) whom they accept in their commonalty of life.

Leuit. 19. ver. 34.

Of drinking. But we haue ſpoken enough of eating, let vs now ſpeake of drinking. I know not whether I ought to place among the greateſt blindneſſes of the Weſt Indians to haue abundantly the moſt excellent fruit that God hath giuen vnto vs, and they know not the vſe thereof. For I ſee that the ancient Romans were a long time (as *Pliny* ſaith) without either Vines or Vine-yards: And our *Gaulloas* did make beere, the vſe whereof is yet frequent in all *Gallia Belgica*: And this kind of drinke did the *Ægyptians* alſo vſe in former times (as ſaith *Diodorus*) who attributeth the inuention thereof to *Oſiris*. Notwithſtanding after that the vſe of wine was come among the Romans the *Gaullois* tooke ſo good a taſte in it, in the voyages that they made there with their Armies, that they continued afterwards the ſame way. And afterward the Italian Merchants did draw much money from the *Gaullois* with their wine that they brought thither. But the *Germans* knowing their owne nature ſubiect to drinke more then is needfull would haue none brought to them, for feare that being drunke they might be a pray to their enemies: and contented themſelues with beere: And notwithſtanding becauſe the continuall drinking of water ingendreth crudities in the ſtomacke, and thereby great indiſpoſitions, the nations haue commonly found better the moderate vſe of wine which hath beene giuen of God to reioyce the heart, as bread for to ſtrengthen him, as the *Pſalmiſt* ſaith: And the Apoſtle

Plin. lib. 18. cap. 4.

Strabo.

Cæſar.

Tacitus.

Wine forbidden among the Germans.

Pſal. 104. verſ. 16. 17.

S. Paul

S. Paul himselfe doth councell his Disciple *Timothy* to vse it by reason of his infirmity. For *wine* (saith *Oribasius*) *reconforteth and quickneth our heat: whereby, by consequence, the disgestures are made better, and good blond is engendred, and good nourishment thorow all the parts of the body where the wine hath force to pierce: and therefore they which be weakened by sickneſse doe recouer by it a stronger being, and doe likewise renew by it an appetite to their meat. It breaketh the fleame, it purgeth collericke humours by the vrine, and with his pleasant odour and liuely substance gladdeth the heart of man, and giueth strength to the body. Wine taken moderatly is the procurer of all those goodeffects, but if it be drunke vnmeasurably it produceth effects quite contrary.* And *Plato* willing to shew foorth in one word the nature and property of wine: *That which warmeth* (saith he) *both body and soule, is that which is called wine.* The Sauages which haue no vse of wine nor of spices, haue found out another meanes to warme the same stomake, and in some sort to breake so many crudities proceeding from the fish that they eat, which otherwise would extinguish their naturall heat: it is the hearb which the *Brasilians* doe call *Petun*, that is to say, *Tabacco*, the smoake whereof they take almost euery houre, as we will declare more at large when we come heereafter to speake of that hearbe. Then as in these parts one drinketh to another, in presenting the glasse to him to whom one hath drunke (which is done in many places) so the Sauages willing to feast some body and to shew him signe of amity, after they haue well taken of that smoake, they present the *Tabacco* pipe to him that they like best. Which custome to drinke one to another is not new, nor particular to the Flemings and Germans: for *Heliodorus* in the *Æthiopian* History of *Chariclea* witnesseth that the same was a custome altogether vsed in the Countries whereof he speaketh to drinke one to the other in token of frindship. And because it was abused, and men were appointed to constraine them that would not pledge, *Assuerus* King of the

Oribasius, in the first book of things cõmodious and easie, ch. 12.

Plato in his *Timæo*.

Tabacco.

Heliodor. first booke 1. cha. and. 3. booke ch. 3.

the *Persians* at a banket that he made to all the principall Lords and Gouernors of his Countries, did forbid by an expresse law to force any, and did command that euery one should be serued after his owne will. The *Ægiptians* did vse no forcing, but not withstanding they drunke vp all, and that by great deuotion. For after they had found out the inuention to applie painting and *Matachiz* vpon siluer they tooke great delight to see their *God Anubis* painted in the bottome of their cups, as *Pliny* saith.

Esther. 1. ver. 8.

Plin. lib. 33. cap. 9.

Our Sauages *Canadians*, *Sonriquois* and others are far from these delights, and hauing nothing but the *Tabacco* spoken of by vs to warme their stomakes after the crudities of waters, and to giue some smatch to the mouth, hauing that in common with many other Nations, that they loue that which is biting, such as the said *Tabacco* is, which (euen as wine or strong beere) taken (as it is said) in smoake, maketh giddy the senses and in some sort, procureth sleep: So that this word drunkard is among them, by this word *Escorken*, as well as amongst vs. The *Floridians* haue a certaine sort of drinke called *Casine* which they drinke all hot, which they make of certaine leaues of trees. But it is not lawfull for euery one to drinke of it, but onely to the *Paraousti*, and to them that haue made proofe of their valour in the warres. And this drinke hath such vertue that as soone as they haue drunken it, they become all in a sweat which being past, they be fedde for 24. houres by the nourishing force of the same. As for them of *Brasil* they make a certaine kinde of drinke which they call *Caoüi-in*, with roots and a graine called *Mil* which they put to seeth and soften in great earthen vessels, made in the maner of a tub, ouer the fire, and being softned, it is the office of the women to chaw it all, and to set them againe to seeth in other vessels: then hauing left all to be setled and skimmed, they couer the vessell vntill that it must bee drunken: and this drinke is as thicke as lees, after the manner of the *defrutum* of the latins, and of the taste of sowre milke,

The Floridians drinke.

The drinke of the *Brasilians*.

white

white and red as our wine is: and they make it in euery season, because that the said rootes doe grow there at all times. Furthermore they drinke this *Coüi-in* somewhat warme, but with such excesse that they neuer depart from the place where they make their feasts vntil that they haue drunke all out, though there were of the same a tun for euery one. So that the Flemings, high Duch-men, and Switzers are but yongue nouices in that trade in regard of them. I will not speak heere of the Ciders & Peries of *Normandy*, nor of the *Hidromels*, the vse whereof, by the report of *Plutarch*, was long before the inuention of wine: seeing our Sauages vse none of it. But I haue thought good to mention the fruit of the vine, by reason that New France is plentifully furnished therewith.

Pluter. in the 4. of the *Sympos. iq. Cha.* 5.

CHAP. XV.

Of their Dances and Songs.

WHen the belly is full then comes mirth (saith the Prouerb) it will not be then vnfit to speake of dancing after feasting. For it is also said of the people of *Israel* that after they had well filled their bellies they arose for to plaie and dance about their golden Calfe. Dancing is a thing very ancient among all people. But it was first made & instituted in diuine things, as we did now marke an example of it: and the *Canaanites* who did worship the fire, did dance about it & sacrificed their children vnto it. Which maner of dancing was not inuented by the Idolaters, but rather by the people of God. For we read in the booke of *Iudges* that there was a solemnity to God in *Silo* where the maidens came to dance at the sound of the fluit. And Dauid bringing backe the Arke of Couenant into *Hierusalem*, went before it in his shirt, dancing with all his strength.

Exod. 31. ver. 6. 19.

Dances instituted in diuine things.

Iudges 21. v. 19. 21.

2. King. 6. c.

As for the Heathen they haue followed this fashion. For *Plutarch* in the life of *Nicias* sayth that the Townes

of Greece had a custome euery yeere to goe into *Delos* for to celebrate the dances and songs in the honour of *Apollo*. And in the life of *Licurgus* the Orator, saith that he did ordaine a very solemne dance in the *Pyree* vnto the honour of *Neptune*, with a wager of a hundred crownes price to the best dancer, and to the second of 80. crownes, and to the third of 60. The *Muses*, daughters of *Iupiter* doe loue dancing: and all they that haue spoken of them make vs to goe seeke for them vpon the Mountaine *Parnassus*, where (say they) they dance, at the sound of *Apolloes* Harpe.

The muses Dances.

As for the Latins, the same *Plutarch* sayth in the life of *Numa Pompilius* that he did institute the coledge of the *Salians* (which were Priests dancing and gamboling, and singing songs in the honour of God *Mars*) when that a Buckler of brasse fell miraculously from Heauen, which was a gage from that God for the conseruation of the Empire. And that Buckler was called *Ancile*, but for feare that it should be stolen away he caused 12. others to bee made a like named *Ancilia*, which were carried in the warres, as wee did heertofore our *Oriflamme*, and as the Emperour Constantine did the *Labarum*. Now the formost of those *Salians* that did lead the others in the dance was called *Præsul*, that is to say, first dancer, *præ aliis Salians*, sayth *Festus*, who taketh from that the name of the French-people, which were called *Salians* because they did loue to dance, to skippe and to gambole: and of these *Salians* are come the lawes which wee call *Saliques*, that is to say Lawes of dances.

The College of the *Saliens*.

Ancyle.

Oriflamme. *Labarum*.

Præsul. *Festus lib.* 16.

Salique Law.

So then to come againe to our purpose, the dances haue beene first instituted for holy things. Whereto I will adde the testimony of *Arrian*, who sayth that the Indians which did worship the Sunne rising, did not thinke to haue duely saluted him, vnlesse their songs and prayers were accompanied with dances.

Arrian of the gests of *Alexander*.

This kinde of exercise was since applied to another vse, that

Dances profitable for health.

that is to say, for the gouerment of health, as *Plutarche* sayth in the treatie for the same. So that *Socrates* himself (howsoeuer precise and reformed) tooke pleasure therein, for which cause he desired to haue a house large and spacious, as *Xenophon* writeth in his banequet, and the *Persians* did expresly vse the same, as *Duris* writeth in the seuenth of his histories. *Xenophon. Duris.*

But the delights, laciuiousnesse, and disorders did conuert them since to their owne vse, and the dances haue serued for *proxenetes* and broakers of vnchastity, as wee find it but to much, whereof wee haue testimonies in the Gospell, where wee finde that it cost the life of the greatest that euer arose amongst men, which is *Saint Iohn Baptist.* And *Arcesilaus* sayd very well, that dances are venoms, sharper then all the poisons that the Earth bringeth foorth, for as much as by a certaine incitement they insinuate into the Soule, wherein they communicate and imprint voluptuousnesse and delectation, which the bodies properly doe affect. *Plutar.* in the 7. of the *Sympose. quest.* 5.

Our Sauages, and generally all the people of the west Indies, haue time out of minde the vse of dances. But lasciuious Pleasure hath not yet so farre preuailed against them as to make them dance at the pleasure thereof, a thing which ought to serue as a lesson to the Christians. The vse then of their dances is for foure ends, either to please their gods (let who will call them diuels it is all one to me) as wee haue marked in two places before, or to cheare vp some body, or to reioyce themselues of some victory or to preuent sickenesses. In all these dances they sing, and make no dombe shewes, as in those dances whereof the *Pythienne* Oracle speaketh, when hee saith: It behoueth that the beholder vnderstand the dancing stage plaier, although he be dombe: and that hee heare him though hee doth not speake: But as in *Delos* they did sing to the honour of *Apollo*, the *Salians* to the honour of *Mars*, likewise the *Floridians* doe sing to the honour of the Sunne, to whom All Sauages doe dance. Dombe gestures.

whom they attribute all their victories: not, for all that so filthily as *Orpheus*, inuentor of the heatheniſh diueliſhneſſes, of whom Saint *Gregorie Nazianze* mocketh himſelfe in an oration, becauſe that among other follies, in an himme he ſpeaketh of *Iupiter* in this wiſe: *O glorious Iupiter! the greateſt of all the gods, which art reſident in all ſorts of dung, as well of ſheepe as of horſes and mules, &c.* And in another himme that he maketh to *Ceres*, he ſaith, that ſhe diſcouereth her thighes for to ſubmit her body to her Paramours, and ſo make hir ſelfe to be tilled.

A fooliſh filthy ſong to *Iupiter.*

Our *Souriquois* doe make alſo dances and ſongs to the honour of the diuell, which ſheweth them their game, and that they thinke to gratifie him: whereof one needeth not to maruell, becauſe that we our ſelues, that be better inſtructed, doe ſing Pſalmes and Songs of praiſe to our God, for that he giueth vs our daily food: And I doe not ſee that a man who is a hungred haue any great luſt either in ſinging or dancing: *Nemo enim ſaltat ferè ſobrius*, ſaith *Cicero*.

The Songs of the Chriſtians to God.

Cicero in the Oration for *Murena.*

Alſo when they will feaſt any body, they haue no fairer geſture, in many places then dancing: as in like maner if any one maketh them a feaſt, for all thankes giuing, they betake themſelues to dancing, as it hath beene ſeene ſometimes when *Monſieur de Poutrincourt* did giue them their dinner, they did ſing ſongs of praiſes vnto him, ſaying, that he was a braue *Sagamos*, who had made them good cheere, and which was their good friend: which they did comprehend very miſtically vnder theſe three words, *Epigico iaton edico*: I ſay miſtically: for I could neuer know the proper ſignification of euery of theſe words. I beleeue that it is of the ancient language of their foreſatherswhich is out of vſe, like as the old Hebrew is not the Iewes language at this day, and was alreadie changed in the time of the Apoſtles.

The Dances and ſongs of the *Souriquois* Sauages.

They ſing alſo in their common *Tabagies*, the praiſes of the braue captaines and *Sagamos* that haue killed many of their

Praiſes of the braue Captaines.

their enemies. Which was practiſed anciently in manie nations, and is practiſed yet amongſt vs at this day; and is found to be approoued and of decencie, in the holie Scripture, in the Canticle of *Debora*, after the ouerthrow of king *Siſara*. And when yoong *Dauid* had killed the great *Goliath*, as the king did returne victorious into *Ieruſalem*, the women came out of al the towns, and met him with tabrets, rebecks, and timbrels, dancing and ſinging merily, ſaying by courſe and anſwering one another; *Saul hath ſlaine his thouſand, and Dauid his ten thouſand.* *Athenæus* ſaith, that the *Gaullois* had Poets named *Bardes*, whom they reuerenced very much: and thoſe Poets did ſing *Viua voce* the deeds of vertuous and famous men: but they did write nothing in publike, becauſe that writing maketh men ſlothfull and negligent in learning. Notwithſtanding *Charolus Magnus* was of an other opinion: For he cauſed ſongs to be made in the vulgar tongue, containing the deeds and acts of the ancient, and commanded that the children ſhould be made to learne them by heart, and that they ſhould ſing them, to the end, that their memorie ſhould remaine from father to ſonne, and from race to race, and by this meanes others ſhould be ſtirred vp to doe good, and to write the actions and deeds of valiant men. I will further ſay heere by the way, that the *Lacedemonians* had a certain maner of dancing which they vſed in all their feaſts and ſolemnities, which did repreſent the three ages: to wit, the time paſt, by the old men which did ſay in ſinging this burthen; *We were heeretofore valorous*: the preſent, by the yoong men in the flower of their youth ſaying: *We be ſo now at this time*: the future, by the children, who did ſay, *We ſhall be ſo too, when our turne comes.*

Iudges cha. 5.

1. Of Samuel, 18. ver. 6. 7.

Gaullois Diodo. Athenæus in the 6. booke of the banket of the wiſe,

The Songs of the Frenchmen.

Plutar. in the life of *Lycurgus.*

Lacedemonians

I will not buſie my ſelfe in deſcribing all the faſhions of the gambols of their ancient predeceſſors, but it ſufficeth me to ſay that the dances of our Sauages are made without remoouing from one place, and notwithſtanding

What are the Sauages dances.

they are all in a round (or very neere) and doe dance with vehemencie, striking with their feet vpon the ground, and lifting themselues vp as in halfe a leape: And as for their hands they hold them close, and their armes in the aire, in forme of a man that threatneth, with a motion of them. As for the voice, there is but one that singeth, bee it man or woman: all the rest do & say, *Het, het*, as some that breatheth out with vehemencie: And at the end of euery song, they all make a loud and long exclamation, saying *Héeee*. For to be more nimble, they commonly put themselues starke naked, because that their gownes made of skinnes doe hinder them: And if they haue any of their enemies heads or armes, they will carrie them about their necks, dancing with this faire iewell, which they will sometimes bite, so great is their hatred euen against the dead. And for to end this chapter as we began it, they neuer make any *Tabagie* or feast, but that there is a dance after it: And afterward if the *Sagamos* be disposed, according to the state of their affaires, he will make an oration of one, two, or three houres continuance, and at euery demonstration asking the aduice of the companie: if they approoue his proposition, euery one will crie out aloud *Héeee* in signe of allowing and ratifying of the same. Wherein they giue him very attentiue audience, as wee haue seene many times: And also when that *Monsieur De Poutrincourt* did feast our Sauages, *Memberton*, after dancing made an oration with such vehemencie that he made the world to woonder, shewing the curtesies and witnesses of friendship that they receaued of the Frenchmen, what they might hope of them heereafter; and how much their presence was profitable, yea necessarie vnto them, because that they did sleepe in securitie: and had no feare of their enemies, &c.

The orations of the Sagamos of one 2. or 3. houres continuance.

CHAP. XVI.

Of the disposition of their bodies: and of their Physike and Cheirurgie.

WE haue said in the last Chapter that dancing is profitable for the preseruation of health. Also it is one of the causes why our Sauages do delight so much in it: But they haue yet some other preseruatiues which they vse very often, that is to say, sweates, whereby they preuent sicknesses. For they be sometimes touched with this *Phthisie* wherewith the men of Captain *Iames Quartier* and *Monsieur De Monts* were annoied, which notwithstanding is but seldome. But when it happeneth they haue in *Canada* the tree called *Annedda*, which I terme the tree of life for the excellencie thereof, wherewith they heale themselues; and in the countrie of the *Armouchiquois* they haue *Sassafras*, and in *Florida Esquine*. The *Souriquois* which haue none of these kinds of woods, doe vse sweats, as we haue said, and they haue their *Aoutmoins* for *Phisitions*, who for that purpose doe digge in the ground, and make a pit which they couer with wood and bigge flatte stones ouer it: then they put fire to it by a hole, and the wood being burned they make a raft with poles, which they couer with all the skinnes and other couerings which they haue, so as no aire entereth therein, they cast water vpon the said stones, which are fallen in the pit, and doe couer them: then they put themselues vnder the same raft, and with motions the *Aoutmoin* singing, and the others saying, (as in their dances) *Het, het, het*, they put themselues into a sweat. If they happen to fall into sicknesse (for one must die in the end) the *Aoutmoin* doth blow, with exercisings, vpon the member grieued, doth licke it and sucke it: and if that be not sufficient, he letteth the patient bloud, scotching his flesh with the point

Phthisie first booke chap. 16.

Annedda.

Sassafras.

Esquine.

The Sauages stowes or hot houses.

point of a knife, or ſomething elſe. If they doe not heale them alwaies, one muſt conſider that our *Phyſicians* doe not alwaies cure their patients neither.

The Phyſitions in *Florida*.

In *Florida* they haue their *Iarvars*, who continually carry a bagge full of hearbs and drugges hanging about their necks to cure the ſicke, which are for the moſt part ſicke of the Pox: and they blowe vpon the parts affected, vntill they draw the very bloud from it.

The *Braſilians* Phyſicians.

The *Braſilians* Phiſitions are named among them *Pagés* (they be not their *Caraibes* or Southſaiers) who in ſucking as aforeſaid, they endeuour themſelues to heale diſeaſes. But they haue one ſickeneſſe which is vncureable, which they call *Pians*, proceeding of lecherie, which notwithſtanding little children ſometimes haue, euen as them in theſe our parts that be full of pock-holes, which commeth vnto them (as I thinke) from the corruption of their Parents. This contagion doth conuert it ſelfe into boiles broader then the thombe, which diſperſe themſelues throughout all the bodie, and euen as farre as the face, and being touched therewith they beare the marks thereof all their life time, fowler then lepers, as well *Braſilians* as other nations. As for the ſicke bodie his diet, they giue him not any thing, vnleſſe he asketh for it: and without taking any other care of them, they ceaſe not to make their noiſe and hurly burlies before them, drinking, skipping and ſinging, according to their cuſtome.

The *Souriquois* cheirurgeons.

As for the wounds, *Aoutmos* of our *Souriquois*, and their neighbours, doe licke and ſucke them, vſing the Beuers kidney, whereof they put a ſlice vpon the wound, and ſo doth heale it ſelfe with that. The ancient *Germans* (ſaith *Tacitus*) not hauing yet the Art of Cheirurgie did the like: *They bring* (ſaith he) *their wounds to their Mothers and to their Wiues, who are not afraid neither to number them, nor to ſucke them: yea they bring them vittails to the campe, and exhort them to fight valiantly: ſo that ſometimes armies readie to runne away, haue beene reſtored by the prayers*

ers of the women, opening their breasts to their husbands. And afterwards they willingly vsed the womens aduices and counsels, wherein they esteeme some holy thing to be.

And among the Christians, many (not caring for God no longer then they receaue good gifts of him) doe seeke for the healing of their diseases by charmes and helpe of Witches: So among our Sauages the *Montmoin* hauing some sore in cure, inquireth often of his diuell to know whether he shall heale or no: and hath neuer no answer but doubtfully, by *if*, or *and*. There bee some of them which sometimes doe make incredible cures, as to heale one that hath his armes cut off. Which notwithstanding I know not, why I should finde it strange, when I consider what *Monsieur de Busbeque* writeth in his discourse of his Embassie into Turkie the fourth Epistle.

Comming neere vnto *Buda*, the Basha sent some of his „
houshold Seruants to meete vs, with many Haraldes and „
officers: But among the rest a faire troupe of yong men „
on horse-backe, remarkable for the nouelty of their or- „
der. They had their heads bare and shauen, vpon the „
which they had made a long bloudie slash, and thrust „
diuers feathers of birds within the wound, from whence „
the very pure bloud did trickle downe: but insteed of „
shrinking at it, they went lifting vp their heads with a „
laughing countenance. Before me marched some foote „
men, one of them had his armes naked and hanging down „
on his sides: both which armes aboue the Elbowe was „
thrust quite through with a knife that stucke fast in them. „
Another was naked from his head to the nauell, hauing „
the skinne of his-backe so iagged vp and downe in two „
places, athwart which he had made to passe, an hatchet „
of armes, which he did carry in scarffe wise as we would „
doe a cuttleaxe. I saw another of them who had fixed vp- „
on the crowne of his head a horse shooe with many nailes, „
and of so long continuance that the nailes were so fixed „
and fast in the flesh, that they stirred not. Wee entred „

" into Buda in this pompe, and were brought into the Ba-
" shas house, with whom I treated of my affaires. All this
" youthly company little caring for their wounds were in
" the lower court of the house; And as I was a looking on
" them the Basha asked of me what I thought of it: All well
" said I, except that these men doe with the skinne of their
" bodies, that which I would not doe with my coat: For I
" would seeke to keepe it whole. The Basha laughed, and
" we tooke our leaue.

The triall of the Sauages constancy.

Our Sauages doe very well sometimes make triall of their constancie, but we must confesse that it is nothing in regard of the things aboue rehearsed. For all that they do is to put burning coales vpon their armes, and to suffer their skinnes to burne; so that the marks thereof doe remaine there for euer: which thing they doe also on other parts of the body, and shew these marks to say that they haue a great courage. But the ancient *Mutius Sceuola* did much more then that, burning courageously his arme in the fire, after he had missed the killing of king *Porsenna*. If this were of my purpose I would declare the customes of the *Lacedemonians*, who did make euery yeare a feast to the honour of *Diana*, where the yong boies did shew their triall by whipping of themselues: Item the custome of the ancient *Persians*, who worshiping the Sunne, which they called *Mithra*, none could be receiued to that fraternity vntill he had giuen his constancy to be knowen, by foure-score kindes of torments, of fire, of water, of fasting, of solitarinesse, and other things.

Romans.

Lacedemonians.

Persians.

But let vs return to our Sauages Physicions & Chierurgeons. Although the number of them be but small, yet so it is that the hope of their liuing doth not consist wholy in that trade. For as concerning the ordinary sicknesses they are so rare in those parts, that the verse of *Ouid* may be very well applied vnto them:

Healthfull Country.

Si valeant homines ars tua Phœbe iacet:

In saying *Si, pro Quia*. For these doe also liue a great

age,

age, which is commonly seuen score or eight score yeare. And if they had our commodities to liue by forecast, and industry to gather vp in summer for the Winter, I beleeue they would liue aboue three hundred yeares. Which may be coniectured by the report that we haue made heeretofore of an old man in *Florida*, who had liued that great age. In such sort that it is no particular miracle of that which *Pliny* saith that the *Pandorians* doe liue 200. yeares or that they of *Taprobane* are liuely and nimble at a 100. yeares old. For *Memberton* is aboue a 100. yeares old, and yet hath not one white haire on his head, and so ordinarily be the others. And that which is more in euery age they haue all their teeth, and go bareheaded, not caring at least to make any hats of their skinnes, as the first did that vsed them in these parts of the world. For they of *Peloponesus* the *Lacedemonians* did call a hat *Cynen*, which *Iulius Pollux* saith to signifie a dogges skinne. And of these hats doe yet the Northerly people vse at this day, but they are well furred.

Long liues.

The first originall of hats.

That which also procureth the health of our Sauages, is the concord which they haue among them, and the smal care they take for the commodities of this life, for the which we torment and vex our selues. They haue not that ambition, which in these parts gnaweth and fretteth the mindes and spirits, and filleth them with cares, making blinded men to goe to the graue in the very flower of their age, and sometimes to serue for a shamefull spectacle to a publike death.

Concord is a cause of long life.

I dare also, and that very well, attribute the cause of this disposition and long health of our Sauages, to their maner of life, which is after the ancient fashion, without curiosity. For euery one doth grant that *Sobrietie* is the mother of health. And although they sometimes exceed in their *Tabagies* or feasts, they diet themselues afterwards well enough, liuing very often eight daies more or lesse with the smoake of *Tabacco*, not returning to hunting vntil they

Sobriety.

be a hungry. And that beſides being nimble they want no exerciſe, ſome way or other. Briefely there is no mention amongſt them of thoſe ſhort ages which doe not out paſſe fourty yeares, which is the life of certaine people of *Æthiopia* (as *Pliny* ſaith) which doe liue of *Locuſtes* (or graſhopers) ſalted in the ſmoake. Alſo corruption is not among them, which is the foſtering mother of *Phyſitions* and of Magiſtrates, and of the multiplicity of officers, and of publike extortioners, which are created and inſtituted for to giue order vnto it, and to cut off the abuſes. They haue no ſutes in law (the plague of our liues) to the proſecuting whereof we muſt conſume both our yeares & our meanes, and very often one cannot obtaine iuſtice, be it either by the ignorance of the Iudge, to whom the caſe is diſguiſed, or by his owne malice, or by the wickedneſſe of an Atturney that will ſell his Clyant. And from ſuch afflictions do proceed the teares, fretfulneſſes, and deſolations, which bring vs to the graue before our time. *For ſorrow* (ſaith the wiſe man) *hath killed many, and there is no profit in it. Enuy and wrath ſhorten the life, and care bringeth old age before the time.* But *the ioy of the heart is the life of man: and a mans gladneſſe prolongeth his daies.*

Multitude of officers is the ſigne of a corrupted eſtate.

Eccleſiaſt. 30. at the end of the chapter.

Chap. XVII.

The exerciſes of the Men.

After health, let vs ſpeake of exerciſes which be the maintainers and protectors thereof. Our Sauages haue no baſe exercíſe, all their ſport being either the wars, or hunting (whereof we will ſpeake ſeuerally) or in making implements fit for the ſame (as *Cæſar* witneſſeth of the ancient *Germans*) or a dancing (and of that we haue already ſpoken) or in paſſing the time in play. They make then Bowes and Arrowes; bowes which be ſtrong and without fineneſſe. As for the arrowes it is an admirable thing, how they can make them ſo long and ſo ſtraight with

Bowes and arrowes.

with a knife, yea with a ſtone onely, where they haue no kniues. They feather them with the feathers of an Eagles taile, becauſe they are firme, and carry themſelues well in the aire: And when they want them they will giue a Beauers skinne, yea twaine for one of thoſe tailes. For the head, the Sauages that haue traffike with French-men doe head them with iron heads which are brought to them. But the *Armochiquois* & others more remot haue nothing but bones, made like Serpents tongues, or with the tailes of a certaine fiſh called *Sicnau*, the which fiſh is alſo found in *Virginia* by the ſame name (at leaſt the Engliſh Hiſtorian doth write it *Seekanauk*.) This fiſh is like to a Crauiſe lodged within a very hard ſhell, which ſhell is of the greatneſſe of a diſh, a long taile, likewiſe hard (for it is ſhell and ſharpe). His eies are vpon his backe, and is very good meate.

No wiſe trade to ſell any weapons to them.

Sicnau, or *Seekanauk*, a fiſh in *Virginia*.

They alſo make wooden maſes or clubbes, in the faſhion of an Abbots ſtafe, for the warre, and ſhields which couer all their bodies, as did our ancient *Gaullois*. As for the *Quiuers* that is the womens trade.

Maſes, or clubs, ſhields.

For fiſhing. The *Armouchiquois* which haue hempe doe make fiſhing lines with it, but ours that haue not any manuring of the ground, doe trucke for them with French-men, as alſo for fiſhing hookes to baite for fiſhes: onely they make with guttes bow-ſtrings, and rackets, which they tie at their feet to goe vpon the ſnow a hunting.

Fiſhing lines. Hempe.

Bowe-ſtrings made with guts.

Rackets.

And for as much as the neceſſity of life doth conſtraine them to change place often, whether it be for fiſhing (for euery place hath his particular fiſhes, which come thither in certaine ſeaſon) they haue neede of horſes in their remooue for to carry their ſtuffe. Thoſe horſes be *Canowes* and ſmall boates made of barkes of trees, which go as ſwiftly as may be without ſailes. When they remooue they put all that they haue into them, wiues, children, dogges, kettles, hatchets, *Matachiaz*, bowes, arrowes, quiuers, skinnes,

Canowes, or boats.

skinnes, and the couerings of their houſes. They are made in ſuch ſort that one muſt not ſturre, nor ſtand vp when he is in them, but crouching or ſitting in the bottome, otherwiſe the marchandize would ouerturne. They are fower foot broad or thereabouts, in the middeſt, and are ſharpe towards the ends: and the noſe is made riſing, for to paſſe commodiouſly vpon the waues. I haue ſaid that they make them of the barkes of trees, for the keeping whereof in meaſure, they garniſh them within, with halfe circles of Ceder wood, a wood very ſouple and pliable, whereof *Noahs* Arke was made. And to the end they leake not, they couer the ſeames (which ioyne the ſaid barkes together, which they make of rootes) with the gumme of firre-trees. They alſo make ſome with willowes very properly, which they couer with the ſaid gumme of Firre-trees: a thing which witneſſeth that they lacke no wit, where neceſſity preſſeth them.

Many nations of theſe parts haue had the like in times paſt. If wee ſeeke in the holy Scripture, wee ſhall finde that *Moſes* mother, ſeeing ſhee could hide her child no longer, ſhe did put him in a little Cheſt (that is to ſay in a little *Canowe*: (for *Noahs* Arke, and this ſame ſmall cheſt is one ſame word תבה in Hebrew, *made of reede, and daubed it with ſlime and pitch: then put the childe in it, and laid it among the bulruſhes by the ſhoare of the Riuer.* And the Prophet *Iſaiah* threatning the *Æthiopians* and *Aſſyrians*: *Woe* (ſaith he) *vnto the Countrie which ſendeth by ſea Ambaſſadors in paper veſſels* (or ruſhes) *vpon the waters, ſaying: Meſſengers goe yee quickly, &c.* The *Ægyptians*, neighbours to the *Æthiopians* had in the time of *Iulius Ceſar*, the ſame veſſels, that is to ſay, of paper, which is a rinde of a barke of a tree: witneſſe *Lucan* in theſe verſes:

Exod. 2. v. 3.

Canowes made of willowes.

Paper Canowes.

Lucani. 4. booke.

Conſeritur bibula Memphitis cymba papyro.

But let vs come from the Eaſt and South to the North: *Pliny* ſaith, that anciently the Engliſhmen & Scotiſhmen,

Plin. lib. 4. ca. 16.

fetched

fetched Tinne in the land of *Mictis*, with *Canowes* of Willowes ſewed in leather. *Solin* ſaith as much, and *Iſidore*, which calleth this faſhion of *Canowes*, *Carabus*, made of Willowes, and enuironed with oxe hides all raw, which (ſaith he) the Saxon Pirats doe vſe, who with thoſe inſtruments are ſwift in flight. *Sidonius de Poſignac*, ſpeaking of the ſame Saxons, ſaith,

Iſidor. li. 19. cap. 1.

Sidon. Carm. 7.

——*Cui pelle ſalam ſulcare Britannum*
Ludus, & aſſuto glaucum mare findere Lembo.

The Sauages of the North towards *Labrador*, haue certaine ſmall *Canowes* of thirteene or foureteene foote long, and two foot broad, made of this faſhion, all couered with leather, yea ouer head, and there is but one hole in the midſt, where the man putteth himſelfe on his knees, hauing halfe his body out, ſo that he cannot periſh, furniſhing his veſſels with victuales before he commeth in it. I dare beleeue that the fables of the *Sirenes* or Marmaidens come from that, the dunces eſteeming that they were fiſhes, halfe men or women, as they haue fained *Centaures* by ſeeing men on horſebacke.

The originall of the *Sirens* fables.

The *Armouchiquois*, *Virginians*, *Floridians*, and *Braſilians*, doe make another faſhion of *Canowes*, for hauing neither hatchets nor kniues, (except ſome copper ones) they burne a great tree very ſtraight, at the foot, and fall it downe, then they take ſuch length as they will, and vſe to burne it in ſteed of ſawing it, ſcraping the burnt part of the tree with ſtones: and for the hollowing of the veſſell, they doe continue the ſame. In one of thoſe boats ſix men will ſaile with ſome ſtuffe, and will make long voiages. But theſe kinde of *Canowes* are heauier than the others.

Canowes of holowed trees.

They alſo make long voyages by land, as well as by ſea, and they will vndertake (a thing vncredible) to goe twentie or thirtie yea fortie leagues through the woodes, without meeting with any path or Inne, and without carying any victuales but Tabacco, and a tinder box, with their bow in hand, and their quiuer at their backs. And we

Long voiages in the woods.

in France are much troubled when we haue neuer so little lost our way in some great forrest. If they be pressed with thirst, they haue the skill to sucke the trees, from whence doe trickle downe a sweet and very pleasant liquor, as my selfe haue tried it sometimes.

They are commonly Birch trees.

In the countries where they vse tillage, as in that of the *Armouchiquois*, and farther off, the men doe make an infinite quantitie of Earthen pots, like in fashion to night caps, in which they seeth their meats, flesh, fish, beanes, corne, pompions &c. Our *Souriquois* did so anciently and did till the ground, but since that French-men doe bring vnto them kettles, beanes, peason, bisket and other foode they are become slouthfull, and make no more accompt of those exercises. But as for the *Armouchiquois* which haue yet no commerce with vs, and them that are further of, they till the ground, doe fatten it with shells of fish, they haue their families distinct, and their plots of ground about them; contrary to the ancient *Germans* which (as *Cæsar* saith) had not any field proper, neither did they dwell aboue a yeere in one place, hauing almost no other liuing then milke, flesh, and cheese, thinking it too tedious a thing for them to tary a whole yeere of purpose, for to reape a haruest. Which is also the humor of our *Souriquois* and *Canadians*, who, and all others (as wee must needs confesse) are nothing laborious but in hunting. For, the manuring of the ground, the women doe take the greatest paines in it, who amongst them doe not command at home, and doe not make their husbands to go to the Market, as they doe in many prouinces in these our parts, and especially in the Country of Iealousie.

Potterie of earth.

The tilling of the groud. Germans.

The Sauages be not laborious.

As for the tillage of the *Floridians*, heare what *Laudonniere* saith of it: They sow their corne twise a yeere, that is to say, in March and in Iune, and all in one and the selfe same lande. The said Mill from the time that it is sowed vntill it be ready to be reaped, is not aboue three moneths

The Floridians tillage. Sowing twise a yeere.

monthes in the ground. The ſix other monthes they ſuffer the ground to reſt. They alſo gather faire Pompians and very good beanes. They doe not dung their land: onely when they will ſow, they ſet the weeds on fire which are growen during the ſix monthes, and burne them all. They till their land with an Inſtrument of wood, which is made like to a broad pickaxe, wherewith they digg their vines in France: They put two graines of mill together. When the lands are to be ſowed, the king commandeth one of his men to call his ſubiects together euery day to come to labour, during the which, the king cauſeth great ſtore of that drinke whereof we haue ſpoken to bee made. In the ſeaſon that the Corne is gathered, it is all carried into the common ſtore-houſe, where it is diſtributed to euery one according to his qualitie. They ſowe but ſo much as they thinke will ſerue them for ſix moneths, and that very hardly: for during the winter they retire themſelues three or foure moneths of the yeere into the woods: where they make little houſes of Palme leaues, to lodge themſelues in, and there doe liue of acornes, of fiſh which they take, of oyſters, of Stagges, Turkie hennes, and other beaſts that they take.

Plowing.

Their liuing during the Winter.

And ſeeing they haue townes and houſes, or Cibanes, I may yet well put this among their exerciſes. As for the Towns, they be multitudes of Cabins, made ſomwhat Piramide wiſe, others in forme of a cottage, others like garden bowres, compaſt as it were with high pales of trees ioined one neere the other, euen as I haue ſet out the town of *Hochelaga*, in my mappe of the great riuer of *Canada*. Furthermore, one muſt not maruel of this ſhape of a town, which might ſeeme ſimple: ſeeing that the faireſt townes of Moſcouie haue no better incloſure. The ancient *Lacedemonians* would haue no other walles then their courage and valour. Before the generall floud *Cain* did builde a town, which he named *Henoch* (I beleeue it was no otherwiſe made then thoſe of our Sauages) but he did feele the

The townes of the Sauages.

The beginning of townes.

wrath of God which pursued him, and had lost all assurance. Men had but Cabins and Pauillions, and as it is written of *Iabal* the sonne of *Hada*; *that he was the father of the dwellers in Tabernacles and of Shepheards.* After the floud they builded the tower of *Babel*, but this was folly. *Tacitus* writing of the maners of the *Germans*, saith that in his time they had not any vse neither of lime nor stones. The English Britons much lesse. Our *Gaullois* were then, from many ages before, come to ciuility. But yet were they a long time in the beginning without any other habitations than Cabins: and the first *Gaullois* king that built townes and houses, was *Magus*, who succeded his father the wise *Samothes*, three hundred yeeres after the floud, eight yeeres after the natiuitie of *Abraham*, and the one and fiftie yeere of the raigne of *Ninus*, as *Berosius* the Chaldean doth say. And although they had buildings, they lay notwithstanding on the ground vpon skinnes, like to our Sauages. And as in the ancient times the names were giuen which contained the qualities and acts of persons, *Magus* was so called, because hee was the first builder. For in the *Scythian* and *Armenian* language (from whence our *Gaullois* came shortly after the floud) and in the ancient *Gaullois* toong, *Magus* signifieth a builder, saith the same Author, and so hath *Iohn Annius* of *Viterbe* very well marked: from whence came our names of the Townes of *Rothomagus*, *Neomagus*, *Nouiomagus*. So likewise *Samothes* signifieth wise, and the old *Gaullois* Philosophers were (before the *Druides*) called *Samotheans*, as *Diogenes Laertius* reporteth, who confesseth that Philosophie did begin from them whom the Greeke vanitie did call *Barbarous*.

Gen. 4. 20.

The first builder in the Gaulles.

The Gaullois Philosophers. *Diog. Laert.* in the beginning of the liues of Philosophers.

I will adde heere for an exercise of our Sauages, their play at hazard, whereunto they are so addicted that sometimes they play out all that they haue: And *Iames Quartier* writeth the same of them of *Canada*, in the time that hee was there. I haue seene a kind of game that they

Games of the Sauages.

haue

haue, but not thinking then to write this treatie, I tooke no heede to it. They put some number of beanes coloured and painted of the one side in a platter: and hauing stretched out a skinne on the ground, they play there vpon, striking with the dish vpon this skinne, and by that meanes the beanes doe skippe in the aire, and doe not all fall on that parte that they be coloured: and in that consisteth the chance and hazard: and according to their chance they haue a certaine number of quils made of rushes, which they distribute to him that winneth for to keepe the reckoning.

CHAP. XVIII.

Of the Womens exercises.

THe woman was giuen in the beginning vnto Man, not onely for to aide aud assist him, but also to be the store house of generation. Their first exercise then that I will attribute vnto her, after that she is married is to bring foorth goodly children, and to assist her husband in this worke: for this is the end of marriage. And therfore is she very wel and fitly called in *hebrew* נקבה that is to say *pierced*, because it is meete that she be pierced, if shee will imitate our common mother the Earth, which in the Spring time, desirous to bring forth, openeth her bosome for to receaue the raine and dewes which the heauen powreth vpon her. Now I find that this exercise shalbe requisite for them that will inhabite New France to bring foorth there store of creatures, which shall sing the praises of God. There is land enough to nourish them, so that they be willing to worke: and their condition shall not be so miserable as it is with many in these partes, which doe seeke to emploie themselues and doe not find wherein: and albeit they find it, yet very often is their labour vnrewarded and vnfruitfull. But in that countrie he that will take pleasure, and as it were sport himselfe

The woman is called *Pierced*.

Marriage requisite for planters in a new possessed Land.

Great encouragement for the honestly minded that goe to inhabite in those parts.

with sweete labour, he shall be assured to liue out of bondage, and that his children shall yet be in better state then himselfe was. The first exercise then of the woman is to worke in generation, which is a labour so faire and so meritorious, that the great Apostle *S. Paul*, to consolate them in the paines they take in that labour hath said: *that the woman shall be saued through bearing of children, if they remaine in faith, and loue, and holinesse with modesty.* That is to say, If she instruct them in such sort that the godlinesse of the mother may be knowen by the good institution of the children.

1. Tim. 2. 15.

This first and chiefest article being mentioned, let vs come to the others. Our Sauage women after they haue brought foorth the fruite of this exercise, by I know not what practise, doe obserue without law that which was commanded in the lawe of *Moses* touching purification. For they shut vp themselues a parte, and know not their husbands for thirty yea fourty daies: during which time they doe not leaue for all that from going here and there, where they haue businesse, carrying their children with them, and taking care for them.

Leuit. 12. purification.

I haue said in the chapter of the *Tabagie* that among the Sauages, the women are not in as good a condition as they were anciently among the *Gaulloys* and *Germans*. For (by the report of *Iames Quartier* himselfe) they labour more then the men, saith he, whether it be in fishing, be it in tilling or in any thing else. And notwithstanding they are neither forced, nor tormented: but they are neither in their *Tabagies* nor in their counsels, and doe the seruile businesses, for want of seruants. If there be any venison killed, they goe to flay it and to fetch it, yea were it three leagues off: and they must finde it out by the onely circumstance that shall be described to them by words. They that haue prisoners doe also employ them to that, and to other labours, as to goe fetch wood with their wiues: which is folly in them to goe fetch drie and rotten wood very farre

Heere aboue chap. 14.

off

off for to warme them, although they be in the middest of a forreſt. True it is that the ſmoake is very irkeſome to them: which it may be is the cauſe thereof.

Touching their ſmaller exerciſes; when the winter doth approch they prepare that which is neceſſary to oppoſe themſelues againſt this rigorous aduerſary, and make mattes of ruſhes, wherewith they garniſh their Cabins, and others to ſit vpon, and all very artificially, yea alſo colouring their ruſhes, they make partitions in their workes, like to them that our gardeners doe make in their garden knots, with ſuch meaſure and proportion as nothing is found amiſſe therein. And becauſe that the body muſt alſo be clothed, they curry and ſupple the skinnes of Beuers, Stagges and others, as well as can be done heere. If they be little they ſew many together, and make cloakes, ſleeues, ſtockens, and ſhooes, vpon all which things they make workes which haue a very good grace. Item they make Panniers of ruſhes and roores, for to put their neceſſities in, as corne, beanes, peaſon, fleſh, fiſh and other things. They make alſo purſes of leather, vpon which they make workes woorthy of admiration, with the haires of Porckepines, coloured with red, black, white and blew, which be the colours that they make, ſo liuely that oures ſeeme in nothing to be comparable to them. They alſo exerciſe themſelues in making diſhes of barke to drinke, and put their meates in, which are very faire according to the ſtuffe. Item skarfes, necklaces and bracelets which they and the men doe weare (which they call *Matachia*) are of their making. When the barkes of trees muſt be taken off in the Spring-time, or in Summer, therewith to couer their howſes, it is they which doe that worke: As likewiſe they labour in the making of *Canowes* and ſmall boates, when they are to be made: And as for the tilling of the ground (in the countries where they vſe it) they take therin more paines then the men, who doe play the gentlemen, and haue no care but in hunting, or of warres. And notwithſtanding,

Mattes.

The currying and dreſſing of skinnes.

Panniers.

Purſes.

Dies.

Diſhes.

Matachia.

Canowes.

The womens loue to their husbands.

ſtanding all their labours, yet commonly they loue their husbands more then the women of theſe our parts. For none of them are ſeene to marry againe vpon their graues, that is to ſay preſently after their deceaſe, but rather doe tarry a long time. And if he hath beene killed, they will eat no fleſh nor will condeſcend to ſecond marriage vntill they haue ſeene the reuenge thereof made: A teſtimony both of true loue (which is ſcarſe found among vs) and alſo of chaſtity. Alſo it happeneth very ſeldome that they haue any diuorcements, but ſuch as are voluntary. And if they were Chriſtians they would be families with whom God would dwell and be well pleaſed, as it is meet it ſhould be ſo, for to haue perfect contentment: for otherwiſe marriage is but torment and tribulation. Which the *Hebrewes* great ſpeculators and ſearchers into holy things, by a ſuttle animaduerſion, haue very well noted, for *Aben Hezra* ſaith, that in the name of the man אישׁ and of the woman אשׁה the name of God, *Iah*, is contained: And if the two letters which doe make this name of God be taken away, there ſhall remaine theſe two words אשׁ אשׁ which do ſignifie *fire* and *fire*, that is to ſay, that God being taken away it is but anguiſh, tribulation, bitterneſſe and griefe.

Faire obſeruation vpon the names of the Man and the woman. *Aben Hezra* on the 2. cha. of the Prouer. 17. verſ.

CHAP. XIX.

Of their Ciuility.

Math. 15. v. 2.

ONe muſt not hope to finde in our Sauages that ciuility which the Scribes and Phariſees did require in the Diſciples of our Lord. For which their ouer great curioſity he made them ſuch anſwer as they deſerued. For they had brought in ceremonies and cuſtomes which were repugnant to Gods commandement, which they would haue ſtraightly to be obſerued, teaching vngodlineſſe vnder the name of *Piety*. For if a wicked child did giue and put into the common box of the temple that

which

which appertained to his father, or to his mother, they (for to draw this profit) did iuſtifie this wicked Sonne, againſt the commandement of God, who hath aboue all things commended & commanded the childrens obedience and reuerence towards them that haue brought them into the world, which are the image of God, who hath no need of our goodes, and doth not accept the oblation that is made vnto him of the goods of another. The ſame Scribes and Phariſees did alſo bring in, a ciuility to waſh hands, which our Lord doth not blame but in as much as they made the not obſeruing of it, to be a great ſinne.

God wil haue no oblation made of another bodies goods.

I haue no cauſe to praiſe our Sauages in thoſe kind of ciuilities, for they waſh not themſelues at meales, vnleſſe they be monſtrouſly fowle: and not hauing any vſe of linnen, when their hands be greaſie they are conſtrained to wipe them on their haires, or vpon their dogges haires. They make no curioſity of belching, being at meales: which the Germans and others in theſe parts do as well as they. Not hauing the art of ioyners worke they dine vpon the broad table of the world, ſpreading a skinne where they eat their meat, and ſit on the ground. The Turkes alſo doe the ſame. Our ancient *Gaullois* were no better then they, who (*Diodorus* ſaith) did vſe the ſame, ſpreading on the ground dogges ſkinnes, or woolues skinnes, vpon which they did dine and ſuppe, making themſelues to be ſerued by yongue boies. The *Germans* were more rude. For they had not learning, Phyloſophy, nor ſo much delicateneſſe as our Nation, which *Ceſar* ſaith to haue had the vſe of a thouſand things by the meanes of their Nauigations on the ſeas, whereby they helped the bordering people of *Germany*, who vſed ſome ſmall ciuilitie, and more humanity then the others of their Nation, by reaſon of the communication they had with our people.

Sauages.

Gaullois.

Germanes.

As for the complements that they vſe one towards another comming from farre they may very briefely be recited. For we haue many times ſeene Sauage ſtrangers to arriue

Sauages arriuing in ſome place.

arriue in Port Royall, who being landed, without any discourſe, went ſtraight to *Membertous* cabin, where they ſat downe, taking Tabacco, and hauing well drunken of it, did giue the Tabacco-pipe to him that ſeemed to be the worthieſt perſon, and after conſequently to the others: Then ſome halfe an howre after they did begin to ſpeake. When they arriued at our lodgings, their ſalutation was, *Ho, ho, ho*, and ſo they doe ordinarily: but for making of curteſies and kiſſing of hands they haue no skill: except ſome particulars which indeuoured themſelues to be conformable vnto vs, and ſeldome came they to ſee vs without a hat, to the end they might ſalute vs with a more ſolemne action.

The Sauages ſalutations.

The *Floridians* doe make no enterpriſe, before they aſſemble their Counſell diuers times: and in theſe aſſemblies when they arriue they ſalute one another. The *Paraouſti* (whom *Laudonniere* calleth king) placeth himſelf alone vpon a ſeate which is higher then the others: where, one after another, they come to ſalute him, and the eldeſt beginne their ſalutation, lifting vp twiſe both their hands as high as their faces, ſaying *Ha, he, ya, ha, ha*, and the others doe anſwer *Ha, ha*. And they ſit euery one vpon ſeats which are about the Counſell-chamber.

The *Floridians* Salutations.

Now whether the ſalutation *Ho, ho*, doe ſignifie any thing or no (for I know no particular ſignification in it) yet notwithſtanding it is a ſalutation of Ioy, and the onely voice *Ho, ho*, cannot be made but almoſt in laughing, teſtifying thereby that they are glad to ſee their friends. The Greeks haue neuer had any thing elſe in their ſalutations, but a witneſſing of Ioy by their word *Chaires*, which ſignifieth, *be ye merry*: which *Plato* diſliking was of aduice that it were better to ſay *Sophroney, be ye wiſe*. The Latins haue had their *Aue*, which is a wiſh of happineſſe: ſometimes alſo *Salue*, which is a wiſhing of health to him whom one ſaluteth. The *Hebrews* had the verbe *ſhalum* which is a word of peace and of health.

The Greekes ſalutations.

Plato in *Charmide*.

The ſalutations of the Latins and Hebrewes.

health. According vnto which Our Sauiour did command his Apoſtles to ſalute the houſes where they ſhould enter in, that is to ſay (according to the interpretation of the common tranſlation) to pronounce peace vnto them: which ſalutation of peace was from the firſt ages amongſt the people of God. For it is written that *Iethro, Moſes* father in law, comming to reioice with him for the graces that God had done vnto him and vnto his people, by the deliuering of them from the land of *Ægypt*, *Moſes went out to meet his father in law, and hauing bowed himſelfe kiſſed him: and they ſaluted one another with words of peace.* Wee Frenchmen doe ſay, *Dieu vous gard'*, that is, God keepe you, *Dieu vous doint le bon Iour*, God giue you good morrow; Item *Le bon Soir*, good Euening. Notwithſtanding there be many, who ignorantly doe ſay, *Ie vous donne, Le bon Iour, Le bon Soir*, that is to ſay, I giue (or bid) you good morow, good euening: A maner of ſpeech which would be more decent, by deſiring and praying to God that it be ſo. Angels haue ſometimes ſaluted men, as he who did ſay to *Gedeon: Moſt ſtrong and valiant man, the Lord is with thee.* But God ſaluteth no body: for it belongeth to him to giue ſaluation, and not to wiſh it by praier.

Math.10.12.

Exod.18.7.

Iudg.6.12.

The Heathen had yet a ciuilitie in ſaluting them which did ſneeze, which cuſtome we haue kept of them. And the Emperour *Tiberius*, the ſaddeſt man in the world (ſaith *Pliny*) would be ſaluted in ſneezing, although he were in his Coach &c. All thoſe ceremonies and inſtitutions (ſaith the ſame Authour) are come from the opinion of them which think that the gods will aſſiſt our affaires. Out of theſe words may be eaſily coniectured that the ſalutations of the Heathen were praiers and vowes for health, or other felicity, that they made to the gods.

Saluration in Sneezing.

And as they did ſuch things in meetings, ſo did they vſe the word *Vale* (be ye well, be ye in health, as wee vſe to ſay in Engliſh fare you well) at the departure: yea in letters and Epiſtles; which alſo they began alwaies

The ancient faſhion in the beginning of letters.

with these words: *If you be in health, it is well: I am in health.* But *Seneca* saith that this good custome was broken in his time: As at this day among vs it is to write clownish like to put in the beginning of a letter, *God keepe you in health*: which was in times past a holy and christian maner of writing. In stead of this *Vale*, which is often found in the holy Scriptures, we say in our language *ADieu* God be with you, wishing not onely health to our friend, but also that God doe keepe him.

Senec. ep. 15.

Of *ADieu*, God be with you.

But our Sauages haue not any saluration at the departure, but onely the *ADieu* which they haue learned of vs. And to finish this discourse where wee began, they are to be commended for their obedience that they yeeld to their fathers and mothers, to whose commandements they obey, doe nourish them in their old age, and defend them against their enemies. And heere with vs (oh miserable thing!) there is often seene the childrens sutes in law against their parents: books of the fatherly power are seene published, concerning the childrens withdrawing from their obedience. An vnworthy act for children that be Christians, to whom may be applied the speeches of *Turnus Herdonius*, recited in *Titus Liuius*; saying, *that there is no speedier deciding and taking vp of any matter, then betweene the father and the sonne; a thing that might be dispatched in few words: for if he would not obey and giue place to his father, vndoubtedly euill should come to him.* And the word of God which is a thunder boult saith: *Cursed be he who honoureth not his Father and his Mother, and all the people shall say Amen.*

The Sauages obedient to their parents.

Tit. Lib. 1. Decad. 1.

Deut. 27. 16.

CHAP. XX.

Of the Vertues and Vices of the Sauages.

VErtue like vnto wisedome, disdaineth not to be lodged vnder a meane roofe. The Northerly nations are the last that haue beene brought to ciuilitie:

And

And notwithstanding, before that ciuility, they haue done great actions. Our Sauages, although they bee naked, are not voide of those vertues, that are found in men of ciuilitie, For *euery one* (saith *Aristotle*) *hath in him, euen from his birth, the principles and seedes of vertue.* Taking then the fowre vertues by their springs, we shall finde that they participate much of them. For first concerning fortitude and courage, they haue thereof as much as any nation of the Sauages (I speake of our *Souriquois* and of their allied) in such sort, that ten of them will alwaies aduenture themselues against twentie *Armouchiquois*: not that they be altogether without feare (a thing which therefore aleaged *Aristotle* doth reproch to the ancient *Celtien-Gaullois*, who feared nothing, neither the motions of the earth, nor the tempests of the sea, saying, that this was the property of an hairebraine fellow) but with that courage they haue, they esteeme that wisedome giueth vnto them much aduantage. They feare then, but it is that which all wise men doe feare, and that is death, which is terrible and dreadfull, as she that rifleth all, through which shee passeth. They feare shame and reproch, but this feare is cosen germane to vertue. They are stirred to doe good by honour, for as much as he, amongst them, is alwaies honored, and getteth renoune to himselfe that hath done some faire exploit. Hauing these things proper vnto them, they are in a mediocritie, which is the very seate of vertue. One point maketh this vertue of force and courage vnperfect in them, that is, they are too reuengefull, and in that they put their soueraing cõtentment, which inclineth to brutishnesse. But they are not alone, for all those nations how farre soeuer they may stretch themselues from one Pole to the other, are infected with this vice. The Christian Religion onely may bring them to reason, as in some sort she doth with vs (I say in some sort) because that wee haue men very vnperfect, as well as the Sauages.

Aristot. 6 Eth. chap. 13.

The ancient Gaullois were without feare.

What it is that the Sauages doe

Sauages reuengefull.

Temperance is another vertue, consisting in the mediocritie Temperance.

critie in things that concerne the pleasures of the body; for as for that which concerneth the minde he is not called temperate or vntemperate, who is mooued with ambition, or with desire to learne, or that emploieth his time in toies. And for that which concerneth the body, temperance or vntemperance, is not applied to all things that might be subiect to our senses, vnlesse it be by accident, as to colour, to a picture: Item to flowers and good sentes: Item to songs and hearing of orations, or commedies: but rather to that which is subiect to feeling, and to that which smelling seeketh by arts, as in eating and drinking, in perfumes, in the venerian act, to temise play, to wrestling, to running, and such like. Now all these things do depend of the will; which being so, it is the part of a man to know how to bridle his appetites.

Our Sauages haue not all the qualities requisite for the perfection of this vertue. For as for meates we must acknowledge their vntemperance, when they haue wherewith, and they doe eat parpetually, yea so farre as to rise in the night to banquet. But seeing that in these our parts many are as vicious as they, I will not be to rigorous a Censurer of them. As for the other actions there is no more to be reprooued in them then in vs: yea I will say lesse, in that which concerneth the *Venerian* action, wherto they are little addicted: not comprehending heere, for all that, them of *Florida*, and in hotter countries, of whom wee haue spoken heeretofore.

Heeretofore chap. 13.

Liberality.

Liberalitie is a vertue as worthy praise, as auarice and prodigalitie, her opposites are blameworthy. It consisteth in giuing and receauing, but rather in giuing in time and place, and according to occasion, without excesse. This vertue is proper and befitting great personages, which be as it were Stewards of the goods of the earth, which God hath put into their hands, for to vse them liberally, that is to say to distribute them to him that hath none, not being excessiue in needlesse expences, nor too

sparing

ſparing where magnificencie is to bee ſhewed.

Our Sauages are praiſe worthy in the exerciſe of this vertue, according to their pouerty. For as we haue ſaid before, when they viſit one another, they giue mutuall preſents one to the other. And when ſome French *Sagamos* commeth to them, they doe the like with him, caſting at his feete ſome bundle of Beuers, or other furres, which be all their riches: And ſo did they to *Monſieur de Pontrincourt*, but he tooke them not to his owne proper vſe, but rather put them into *Monſieur de Monts* his ſtore-houſe, becauſe he would not goe againſt the priuiledge giuen vnto him. This cuſtome of the ſaid Sauages proceedeth but from a liberall minde, and which hath ſome generoſitie. And although they bee very glad when the like is done vnto them, yet ſo it falleth out, that they begin the venture, and put themſelues in hazard to looſe their merchandiſe. And who is hee amongſt vs that doth more than they, that is to ſay, which giueth but with intention to receaue? the Poet ſaith,

Nemo ſuas gratis perdere vellet opes.

There is no body that giueth, intending to looſe. If a great perſonage giueth to a meane man, that is for to draw ſome ſeruice from him. Euen that which is giuen to the poore, is to receiue the hundred fold, according to the promiſe of the Goſpel. And for to ſhew the galantneſſe of our ſaid Sauages: they doe not willingly cheapen, and do content themſelues with that which is giuen them honeſtly with a willing minde, diſdaining and blaming the faſhions of our petie merchants, which bee an houre a cheapning for to buy a Beuer skinne: as I ſaw being at the riuer Saint Iohn, whereof I haue ſpoken heeretofore, that they called a yoong merchant of Saint *Malues Mercatoria*, which is a word of reproch among them, borrowed of the Baskes, ſignifying as it were, a hagling fellow. Finally, they haue nothing in them but frankneſſe and liberalitie in their exchanging. And ſeeing the baſe maners

Heeretofore 1. booke chap. 17.

of some of our men, they demanded sometimes, what they came to seeke for in their countrie, saying, that they came not into ours: and seeing that wee are richer than they, we should giue them liberally that which we haue,

Out of this vertue, there groweth in them a magnificence which cannot appeare, and remaineth hidden, but for all that they are prouoked by it, doing all they can for to welcome their friends. And *Memberton* was very desirous that so much honour should be done vnto him as to shoot off our Canons when he did arriue, because he saw that the same was done to the French Captaines in such a case, saying that it was due vnto him, seeing that he was a *Sagamos*.

Page 224. Heere Hospitality may be mentioned, but hauing spoken theereof heeretofore, I will refer the Reader to the chapter of the *Tabagi*, where I giue them the praise attributed to the *Gaullois* and ancient French-men for this respect. True it is that in some places there be some which be friends for the time, and take their aduantage in necessitie, as hath beene noted in *Laudonniere* his voyage. But we cannot accuse them in that, least we also accuse our selues, which doe the like. One thing I will say that belongeth to fatherly *Pietie*, that the children are not so cursed as to dispise their parents in old age, but doe prouide for them with venison, as the *Storkes* doe towards them that haue ingendred them. A thing which is the shame of many Christians, who being weary of their Parents long life, doe oftentimes strip them before they goe to bed, and so doe leaue them naked.

The pietie of the Sauages towards their parents.

They vse also humanity and mercy towards their enemies wiues and little children, whose liues they spare, but they remaine their prisoners for to serue them, according to the ancient right of seruitude, brought in amongst all the nations of the other world, against the naturall liberty. But as for the men of defence they spare none, but kill as many of them as they can catch.

As

As for iuſtice, they haue not any Law neither deuine nor humane, but that which Nature teacheth them, that one muſt not offend another. So haue they quarels very ſeldome. And if any ſuch thing doe chance to happen, the *Sagamos* quieteth all, and doth iuſtice to him that is offended, giuing ſome baſtanadoes to the wrong doer, or condemning him to make ſome preſents to the other, for to pacifie him, which is ſome forme of dominion. If it be one of their priſoners that hath offended, he is in danger to goe to the pot. For after he is killed no body will reuenge his death. The ſame conſideration is in theſe parts of the world. There is no account made of a mans life that hath no ſupport.

Execution of iuſtice made by the Sauages.

One day there was an *Armouchiquois* woman, priſoner, who had cauſed a country-man of hers, priſoner, to eſcape away: & to the end to trauel and paſſe on the way ſhe had ſtollen from *Membertous* cabin a tinder-box (for without that they can doe nothing) and a hatchet. Which being come to the knowledge of the Sauages, they would not proceed on the execution thereof neere vnto vs, but they went to Cabin themſelues fower or fiue leagues from Port Royall, where ſhe was killed. And becauſe ſhe was a woman, our Sauages wiues and daughters did execute her. *Kinibech-coech* a yong maide of eighteene yeares of age, faire and well ſpotted with colours, gaue her the firſt ſtroake in the throat, which was with a knife: Another maide of the ſame age, handſome enough, called *Metembroech*, followed on, and the daughter of *Membertou* which we called *Membertou-ech-coech* made an end. We reprooued them ſharpely for this cruelty, whereof they were all aſhamed, and durſt not ſhew themſelues any more. This is their forme of Iuſtice.

Another time a man and a women, priſoners, went cleane away, without tinder-box or any prouiſion of meat. Which was hard to be performed, as well for the great diſtance of way, which was aboue 300. leagues by land becauſe

cause it behooued them to goe secretly, and to take heed from meeting with any Sauages. Neuertheleſſe thoſe poore ſoules pulled off the barke of certaine trees, and made a little boat, with the barke of them, wherein they croſſed the *Bay Françoiſe*, and got to the other ſhoare ouer against Port Royall, ſhortning their way aboue one hundred and fifty leagues: and got home into their Country of the *Armouchiquois*.

Wherein the Sauages are diligent and ſlothfull.

I haue ſaid in ſome place that they are not laborious, but in hunting and fiſhing, louing alſo the labour taken by ſea: ſloathfull at all other painefull exerciſe, as in the manuring of the ground, and in our mechanicall trades: alſo to grinde Corne for their owne vſe. For ſometimes they will rather ſeeth it in graines, then to grinde it by handy ſtrength. Yet notwithſtanding they will not be vnprofitable. For there will be ſome meanes to employ them, to that whereunto they be inclined by nature: without forcing it, as heeretofore did the *Lacedemonians* to the yongue men of their Common-wealth. As for the children, hauing yet taken no byas, it will be eaſier to keepe them at home and to employ them in thoſe things that ſhall be thought fit. Howſoeuer it be, hunting is no bad thing, nor fiſhing neither. Let vs ſee then how they behaue themſelues therein.

Chap. XXI.

Of their Hunting.

Genſ. 1. v. 29.

God, before ſin, gaue for food vnto man euery hearbe bearing ſeed vpon all the earth, and euery tree wherein is the fruit of a tree bearing ſeed: without making mention of the ſpilling of the bloud of beaſts: And notwithſtanding after the baniſhment from the Garden of pleaſure, the labour ordained for the puniſhment of the ſaid ſinne required a ſtronger and more ſubſtantiall food then the former: ſo man full of carnallity accuſtomed himſelfe

himselfe to feed vpon flesh, and did tame certaine number of beasts for to serue him to that effect: though some would say that before the floud no flesh was eaten: for in vaine had *Abel* been a shepheard, and *Iabel* father of shephards. But after the floud, God renewing his couenant with man: *The feare and dread of you* (saith the Lord) *shall be vpon euery beast of the Earth, and vpon euery fowle of the Heauen, with all that mooueth on the earth, and vpon all the fishes of the Sea: they are giuen into your hands: all that mooueth hauing life shall be vnto you for meat.* Vpon this priuiledge is formed the right of hunting: the noblest right of all rights that be in the vse of man, seeing that God is the Authour of it. And therefore no maruell if kings and their Nobilitie haue reserued it vnto them, by a wel concluding reason, that if they command vnto men with farre better reason may they command vnto beasts. And if they haue the administration of Iustice to Iudge malefactors, to ouercome Rebels, and to bring to humane societie wild and Sauage men: with farre better reason shall they haue it for to doe the same towards the creatures of the aire, of the forrests, and of the fields. As for them of the sea wee will speake of them in another place. And seeing that kings haue beene in the beginning chosen by the people for to keep & defend them from their enemies, whilst that they are at their necessary works, and to make warre as much as need is for the reparation of iniury, and recouery of that which hath been wrongfully vsurped, or taken away: it is very reasonable and decent that as well them as the nobility that doe assist and serue them in those things, haue the exercise of hunting, which is an Image of warre, to the end to rowse vp the mind and to be alwaies nimble, ready to take horse, for to goe to encounter with the enemy, to ly in ambush, to assaile him, to chase him, to trample him vnder feete. There is another and first aime in hunting, it is the food of Man, whereunto it is destinated, as is knowen by the place of Scripture afore alleadged:

Genes. 4. vers. 4. 20.

Genes. 9. Vers. 2. 3.

The beginning of the right of hunting.

Why it appertaineth to kings and to their nobility.

For what end kings haue beene chosen.

The first end of hunting.

ged: yea, I say, so destinated that in the holy language it is but one and the selfe same word ציד for to signifie hunting (or venison) & meat: As amonga hundred places this of the one hundred thirtie two Psalme. Where our God hauing chosen *Sion* for his habitation and perpetuall rest, promiseth vnto her that he will aboundantly blesse her victuals, and will satisfie her poore with bread. Vpon which place *Saint Hierome* tearmeth *Venison*, that which the other translators doe call *Victuals*, better to the purpose then *Widow* in the common translation.

Interpretation.

Hunting then hauing beene granted vnto man by a heauenly priuiledge, the Sauages throughout all the West Indies doe exercise themselues therein without distinction of persons, not hauing that faire order established in these parts, whereby some are borne for the gouernment of the people and the defence of the Country, others for the exercising of arts and the tillage of the ground, in such sort, that by this faire *œconomie* euery one liueth in safety.

This hunting is made amongst them chiefely in the winter. For all the Spring and Sommer time, and part of Autumne, hauing fish aboundantly for them and their friends, without taking any paines, they doe not much seeke for other food. But in winter when that fish goeth away, feeling the cold, they forsake the sea shoars and cabinne themselues within the woods, where they know to haue any pray: which is done as farre as the Countries that approach neer to the *Tropique* of *Cancer*. In the countries where Beuers are, as throughout all the great Riuer of *Canada*, and vpon the coasts of the *Ocean*, as farre as the Country of the *Armouchiquois*, they doe winter vpon the shoars of lakes, for the fishing of the said Beuers, whereof wee will speake in due place: but first let vs speake of the *Ellan*, which they call *Aptapton*, and our Basques *Orignac*.

The winter dwelling.

The description of the Ellan or Stagg.

It is the tallest creature that is, next vnto the *Dromadaire*

daire and *Camell*, for it is higher then the horſe. His haires be commonly of gray colour, and ſometimes of dunne or fallow, almoſt as long as the fingers of ones hand. His head is very long and hath almoſt an infinite order of teeth. He beareth his hornes double like the Stagge, but as broad as a plancke, and three foot long, garniſhed with ſprigges growing vpward all along vpon one ſide. His feet be forked as the Stagges but much more flat. His fleſh is ſhort and very delicate. He feedeth in the medowes, and liueth alſo of the tender cropes of trees. It is the plentifulleſt thing that the Sauages haue, next to fiſh.

Wee may ſay then that the beſt and fitteſt time for the ſaid Sauages, to all hunting by land is the Winter ſeaſon, when that the forreſts be hoarie, and the ſnow deepe, and eſpecially if vpon the ſnow there comes a hard froſt which doth harden it. Then being well clothed with a cloake furred with Beuers, and ſleeues on the armes tyed together with a latch: Item ſtockens made with the leather of *Ellans* like to Buffe (which they tie at their girdles) and ſhooes on their feet of the ſame leather, very finely made, they goe with their Bow in hand, and the Quiuer on their backes, that way that their *Aoutmoin* hath ſhewed them (for we haue ſaid heeretofore that they conſult with the *Oracle* when they are a hungry) or ſome where elſe, where they thinke they ſhal not looſe their time and labour. They haue dogges or hounds, almoſt like to foxes in forme and bigneſſe, and of haires of all colours, which follow them, and although they doe not ſpend nor call neuertheleſſe they can very well finde the haunt of the beaſt which they ſeeke for, which being found they purſue her couragiouſly, and they neuer giue her ouer vntill they haue her downe: And for to follow the game more eaſily, they tie rackets (thriſe as great as oures) vnder their feet, with the which they runne ſwiftly vpon that hard ſnow without ſincking. If it be not hard enough, yet they giue not ouer hunting, but will follow the chaſe three daies together, if

Fit time to hunt.

Rackets at their feet.

Their constancy in hunting.

neede be. Finally, hauing wounded her to death they so tire her with their hounds, that she is forced to fall downe. Then they cut and rip her belly, giue releefe to the hunters, and take their share of it. One must not thinke that they eat the flesh raw, as some doe imagine, and as *Iames Quartier* himselfe doth write, for they carry alwaits, going through the woods, a Tinder-boxe before their brests, for to make fire when hunting is done, where the night doth force them to tarrie.

The Sauages doe carry Tinder-box in the woods.

Wee went once to the spoile of an *Ellan* left dead vpon the brinck of a great brooke about two leagues and an halfe within the lands: where we passed the night, hauing taken the snowes for to lodge vs. Wee made there a very dainty feaste with this venison, more tender then any other kind of flesh: and after the rost wee had sodden meat, and broth aboundantly, made ready at an instant by a Sauage, who did frame with his hatchet a tubbe or trough of the body of a tree, in which he boiled his flesh. A thing which I haue admired, and hauing propounded it to many, who thought themselues to haue good wits, could not finde out the inuention of it, which notwithstanding is but briefe, which is, to put stones made red hot in the fire in the said trough, and to renew them vntill the meat be sodde. *Ioseph Accosta* reciteth that the Sauages of *Peron* doe the same.

Faire inuention of a Sauage for the kitchin.

The chiefe hunter being returned to the cabines telleth the women what hee hath done, and that in such a place which he nameth to them, they shall finde the venison. It is the said womens dutie to goe and flaie the *Ellan*, the Deare, Stagge, Beare, or other game, and to bring it home. Then they make good cheere as long as there is any prouision: And he that hath hunted, is he that hath the lesser share: for their custome is, that hee must serve the others, and eareth none of his owne purchase. As long as the winter continueth, they lacke none of it: and there hath beene some one Sauage that in a hard season hath killed

The womans duetie.

killed fifty of them for his part, as I haue ſometimes heard.

As for the hunting of the Beuer, it is alſo in Winter that chiefely they vſe it, for two reaſons, one of them we haue alleaged heeretofore, the other becauſe that after Winter this beaſt ſheddeth her haires, & hath no furre in Summer. Beſides that when in ſuch a ſeaſon they would ſeeke out for Beuers, hardly ſhould they meet with any, becauſe this creature is *Amphibie*, that is to ſay, earthly and wateriſh, and more wateriſh then otherwiſe: And hauing no inuention to take her in the water, they might be in danger to looſe their paines. Notwithſtanding if by chance they meet any in Summer time, Spring time, or Autumne, they faile not to eat it.

Why the Beuer is not taken in Summer.

Amphibie.

Behold then how they catch them in Winter time, and with moſt profit. The Beuer is a beaſt very neere as bigge as a ſhorne ſheepe, the young ones be leſſer, the colour of his haire is of a cheſt-nut colour. His feet be ſhort, the fore-feet haue clawes, and the hinder feet with fins, like geeſe; the taile is as it were, skailed, almoſt of the forme of a ſole-fiſh, notwithſtanding the skaile goeth not off. It is the beſt and delicateſt part of the beaſt. As for the head it is ſhort and almoſt round, hauing two ranckes of iawes at the ſides, and before fower great ſharpe teeth one by another, two aboue and two beneath. With theſe teeth he cutteth ſmall trees, and powles in ſundry peeces, wherewith he buildeth his houſe. That which I ſay is an admirable and incredible thing. This creature lodgeth himſelfe vpon the brinckes of lakes, and there he firſt maketh his couch with ſtraw or other things fit to lie vpon, as well for him as for his female: raiſeth a vaut with his wood, cut and prepared, which he couereth with turffe, in ſuch ſort that no winde enters therein, for as much as all is couered and ſhut vp, except one hole which leadeth vnder the water, and by that way he goeth foorth to walke where he liſteth. And becauſe the waters of the lakes doe ſometimes riſe, he ma-

The deſcription and fiſhing of the Beuer.

The Beuers cabin or denne.

keth a chamber aboue the lower dwelling, for to retire himselfe in, if in case any inundation should happen: In such sort that some Beuers cabin is aboue eight foot hight, all made with wood, piramide wise, and dawbed with mudde. Moreouer it is held that being *amphibie*, as we haue said, he must alwaies participate with water, and that his taile be dipped in it: which is the cause why he lodgeth himselfe so neere a lake. But being suttle he contenteth not himselfe with that which we haue said, but hath moreouer an issue into another place out of the lake, without any cabin, by which way he goeth on the land and beguileth the hunter. But our Sauages being aware of it, take order for the same, and stop this passage.

How the Beuer is taken.

When they will, then, take the Beuer, they pierce through the ise of the frozen lake, about his cabin, then one of the Sauages thrusteth his arme into the hole, tarying the comming of the said Beuer, whilest that another goeth vpon this ise, striking with a stafe vpon it for to astonish him, and make him to returne into his lodging. Then one must be nimble for to seaze on his necke, for if one catch him by any part where hee may bite, hee will bite very sore. The flesh thereof is very good, almost as if it were mutton.

And as euery Nation hath commonly somthing peculiar that it bringeth foorth, which is not so common with others; So anciently the Realme of *Pontus* had the fame for the producing of Beuers, as I learne it out of *Virgil*, where he saieth.

——*Virosaque Pontus Castorea.*

Sidon. Apol. in carm 5.

And after him of *Sidonio de Polignac* Bishop of *Auvergne* in these verses,

——*Fert Indus ebur, Chaldæus amomum,*
Assirius gemmas, Ser vellera, thura Sabæus,
Attis mel, Phœnix palmas, Lacedæmon olivum,
Argos equos, Epirus equas, pecuaria Gallus,
Arma Calybs, frumenta libes, Campanus iacchum,

Aurum Lydus, Arabs guttam, Panthaia myrrham,
Pontus caſtorea, blattam Tyrus, æra Corinthus, &c.

But at this day the land of *Canada* beareth the bell away for that reſpect, although that ſome of them are brought out of Moſcouy, but they are not ſo good as ours.

Our Sauages haue alſo made vs to eat of Beuers fleſh, which was very good and tender, and like to beefe: Item, of Leopards, reſembling much the wilde cat; and of a beaſt which they call *Nibathes*, which hath his pawes almoſt like to the apes pawes, by meanes whereof he climeth eaſily vpon the trees, yea he laieth his young ones there. He is of graieſh haires, and his head like to a foxes. But he is ſo fat that it is almoſt incredible. Hauing deſcribed the principall game, I will not ſtand to ſpeake of woolues (for they haue ſome, and yet eat none of them) nor of Lucerns, Otters, Conies, and others which I haue mentioned in my farwell to New France, whereto I referre the reader, and to the recitall of Captaine *Iames Cartier*.

Nibathes.

Neuertheleſſe it is good to ſhew heere that our French cattell profiteth very well in thoſe parts. We had hogges which haue multiplied very much. And although they had a ſtigh, they did lie a broad, euen in the ſnow and during the froſt. We had but one weather, which prooued very well, although he was not taken in by night, but was in the middeſt of our yard in Winter time. *Monſieur De Pontrincourt* made him twice to be ſhorne, and the woll of the ſecond yeare hath beene eſteemed in France better by two ſous in the pound, than that of the firſt. Wee had no other houſhould-cattell, but hennes and pigions, which failed not to yeelde the accuſtomed tribute, and to multiply aboundantly. The ſaid *Monſieur de Pontrincourt* tooke comming out of the ſhell ſmall *Outards* which hee did very will breed, and gaue them to the King at his returne. When the country is once ſtored with thoſe creatures and others, they will encreaſe ſo much that

Hogges.

A Weather.

Fiue Souſe make ſix pence Engliſh.

Outards a kinde of wild geeſe.

one

Maruellous multiplication of beasts.

one shall not know what to doe with them, like as in *Perou*, where are at this day, and long since, such quantity of Oxen, kine, swine, horses and dogges, that they haue no more owners, but doe appertaine to the first that doe kill them. Being killed they carry away the hides to trafficke withall, and the carkases are left there: which I haue many times heard of them that haue beene there, besides the witnessing of *Ioseph Acosta*.

The beasts of *Florida* and *Virginia*.

Comming into the Country of the *Armouchiquois*, and going farther towards *Virginia* and *Florida*, they haue no more *Ellans* nor Beuers, but onely Stagges, Hindes, Roebuckes, Deeres, Beares, Leopards, Lucernes, Onces, woolues, wilde-dogges, Hares and Conies, with whose skinnes they couer their bodies, making Chamois of them of the biggest beasts. But as the heat is there greater then in the Countries more Northernly, so they do not vse furres, but plucke out the haires from their skinnes, and very often for all garment they haue but halfe bretches, or a small cushion made with their mattes, which they weare on that side that the winde doth blow.

But they haue in *Florida* Crocodils also, which doe assaile them oftentimes in swimming. They kill some of them sometimes, and eat them. The flesh whereof is very faire and white, but it smelleth of muske. They haue also a certaine kinde of Lions which little differ from them of *Africa*.

Lions.

Brasilians.

As for the Brasilians they are so far from New France, that being as it were, in another world, their beasts are quit differing from those that we haue named, as the *Tapirousson*, which if one desireth to see, he must imagine a beast halfe an Asse and halfe a Cow, sauing that her taile is very short. His haires draw towards redde, no hornes, eares hanging, and an asses foot. The flesh therof is like to beefe.

Tapirousson.

Stagges.

They haue a certaine kinde of small Stagges and hindes, which they call *Seou-assons*, whose haires be as long as Goates haires.

But

But they are perſecuted with an euill beaſt which they call *Ianou-arè*, almoſt as tall and ſwift as a Gray-hound, much like to the *Once*. Shee is cruell, and doth not ſpare them if ſhe can catch them. They take ſomtimes ſome of them in ſnares, and do kill them with long torments. As for their Crocodils they be not dangerous.

Their wilde-boares are very leane and vnfleſhie, and they haue a fearefull grunting and crie. But there is in them a ſtrange deformity, which is, that they haue a hole vpon the backe, through which they blow and breath. Thoſe three be the biggeſt beaſts of Braſill. As for ſmall ones they haue ſeuen or eight ſorts of them, by the taking whereof they liue, and alſo of mans fleſh: and are better and more prouident husbands then ours. For one cannot find them vnprouided, but rather hauing alwaies vpon the *Boucan* (that is to ſay a wooden grate ſomewhat high built vpon foure forks) ſome veniſon or fiſh, or mans fleſh: and with that they liue merrily and without care. Wilde-boares.

Now leauing there thoſe *Anthropophages* Braſilians, let vs returne to our New France, where the Men there are more humane, and liue but with that which God hath giuen to Man, not deuouring their like. Alſo wee muſt ſay of them that they are truely noble, not hauing any action but is generoſe, whether we conſider their hunting, or their employment in the warrs, or that one ſearch out their domeſticall actions, wherein the women doe exerciſe themſelues, in that which is proper vnto them, and the men in that which belongeth to armes, and other things befitting them, ſuch as we haue ſaid, or will ſpeake of in due place. But heere one muſt conſider that the moſt parte of the world haue liued ſo from the beginning, and by degrees men haue beene ciuilized, when that they haue aſſembled themſelues, and haue formed common-wealths for to liue vnder certaine lawes, rule and policie. *Anthropophages* men eaters. The Sauages of New France be truely noble.

Chap. XXII.

Of Hawking.

SEeing that wee hunt on the land let vs not ouerstray our selues, least if wee take the sea, wee lose our fowles: for the wise man saith, *that in vaine the net is spred before the eies of all that haue wings*. If hunting then be a noble exercise, wherein the very Muses themselues take delight, by reason of silence and solitarinesse, which brings foorth faire conceits in the minde: in such sort that *Diana* (saith *Pliny*) *doth not more frequent the mountaines then Minerua*. If, I say, hunting be a noble exercise, hauking is farre more noble, because it aymeth at an higher subiect, which doth participate of Heauen, seeing, that the inhabitants of the aire are called in the sacred Scripture, *Volucres cœli*, the foules of the aire. Moreouer, the exercise therof doth belong but to kings, & to the nobles, aboue which their brightnesse shineth, as the Sunnes brightnesse doth aboue the starres. And our Sauages being of a noble heart, which maketh no account but of hunting and martiall affaires, may very certainly haue right of vsage, ouer the birds that their land doth affoord them. Which they doe likewise, but with much difficulties, because they haue not (as we haue) the vse of guns. They haue enough, and too many birds of pray, as Eagles, Laynards, Faulcons, Tiercelets, Sparow-haukes, and others, which I haue specified in my farewell to New France, but they haue neither the vse nor industrie to bring them to seruice, as the French Gentlemen: and therefore they loose much good fowle, hauing no other meanes to seeke after them, or to take them but onely with the Bowe and arrowes, with which instruments they doe like vnto them who in France shoote at the *Geay* in time of middle-lent: or creepe along the grasse, and go to assaile the *Ontardes*, or wild Geese, which doe graze in the

Prou. 1. 17.

Plin. second Epist. 6. of the 1. booke. Psal. 8. 9.

A sport they haue in France to shoote at the picture of a bird, set at a stake.

the Spring time, and in Summer along the medowes. Sometimes alſo they carrie themſelues ſoftly and without making any noiſe in their canowes and light veſſels made with barkes of trees, euen to the ſhores where the Malards and other water fowle are, and there ſtrike them downe. But the greateſt abundance they haue, come from certaine Ilands, where ſuch quantitie of them are, to wit, of Malards, Margaux, Roquettes, Outards, or wilde Geeſe, Curlies, Cormorants, and others, that it is a woonderfull thing, yea that which captaine *Iames Quartier* reciteth, will ſeeme to ſome altogether vncredible. When we were vpon our returne into France, being yet beyond *Campſeau*, wee paſſed by ſome of thoſe Ilands, where in the ſpace of a quarter of an houre, we laded our barke with them, wee had no need but to ſtrike downe with ſtaues, and not to go about to gather vntill one were wearie a ſtriking. If any man doth aske why they flie not away, one muſt conſider that they be birds onely of two three, or fower moneths old, which haue beene there hatched in the ſpring time, and haue not yet wings great enough to take flight, though they be well fleſhie and in good plight. As for the dwelling of Port Royall we had many of our men that furniſhed vs with them, and particularlie one of *Monſieur de Monts* his houſhold ſeruants, called *François Addeni*, whoſe name I inſert heere to the end he be had in memorie, beecauſe he alwaies prouided for vs abundantly with it. During the winter he made vs to liue onely of Mallards, Cranes, Hernes, Woodcocks, Partriges, Blackbirds, & ſome other kinds of that country birds. But in the ſpring time it was a ſport to ſee the gray Geeſe and the bigge Outardes (a kinde of wilde Geeſe) to keepe their Empire and dominion in our meddowes: and in Autumne the white Geeſe, of which ſome did alwaies remaine for a pawne: then the ſea Larks flying in great flocks vpon the ſhores of the waters, which alſo very often were paied home.

Great abundance of water foule.

The foule of Port Royall.

Touching the birds of pray, some of our men tooke from the nest an Eagle, from the top of a Pine-apple tree, of the monstrousest height that euer I saw any tree, which Eagle *Monsieur de Poutrincourt* did breed for to present her to the king, but she brake her ties, seeking to take her flight, and lost her selfe in the sea comming home. The Sauages of Campseau had six of them pearched neere to their cabins, at our comming thither, which wee would not trucke for, because they had pulled off their tailes to to feather their arrowes. There bee such a quantitie of them in those parts, that often they did eat our pigeons, and it did behooue vs to looke narrowly to them.

The birds that were knowen vnto vs, I haue enrowled them (as I haue said) in my farwell to New France, but I haue omitted many of them, because I knew not their names. There also may be seene the description of a little small bird, which the Sauages doe call *Niridau*, which liueth but with flowers, and she did come noising in my eares, passing inuisibly (so small is shee) when in the morning I went to take a walke in my garden. There will be seene also the discription of certaine flies, shining in the euening, in the spring time, which doe flie vp and downe the woods in such a multitude that it is woonder. For the birds of *Canada*, I also refer the Reader to the report of Captaine *Iames Quartier*.

Niridau, an admirable little small bird.

Flies,

The *Armonchiquois* haue the same birdes, whereof there are many which are not knowen vnto vs in these parts. And particularly there is one kinde of water foule which haue their bils made like two kniues, hauing the two edges one vpon another: and that which is worth the wondering at, the vppermost part of the said bill is shorter by the one halfe then the lower-most: in such wise that it is hard to thinke how this bird taketh her food. But in the Spring time the cockes and hennes, which we call *Indien* or *Turkie* cockes doe flie thether as wandring birdes, and soiorne there without passing further hetherward. They come from

A wonderfull foule.

Turkie-cockes.

from the parts of *Virginia* and *Florida*. There be yet, beſides theſe, Partridges, Parrats, Pigeons, Stocke-doues, Turtle-doues, Blacke-birds, Crowes, Tiercelets, Faulcons, Laniers, Hernes, Cranes, Storckes, Wilde-geeſe, Mallards, Cormorans, white *Aigrets*, red, blacke, and gray ones, and infinite ſorts of foule.

Come from *Virginia*.

Birds and foules of *Virginia* and *Florida*.

As for the Braſilians they alſo haue ſtore of Turkie-cockes and hennes, which they name *Arignan-ouſſon*, of whom they make no account, nor of their egges: In ſuch maner that the ſaid Turkie-hennes breede their young ones as they can, without ſo much a doe as in theſe parts. They haue alſo duckes but becauſe they goe heauily they eat none of them, ſaying that they would hinder them from running ſwiftly. Item a kinde of Pheaſants which they call *Iacous*: Other foules which they name *Mouton* as bigge as peacocks: ſome kindes of Partridges as bigge as Geeſe, called *Mocacoüa*: Parrats of ſundry ſorts, and many other kindes altogether vnlike vnto ours.

Chap. XXIII.

Of their Fiſhing.

Oppian, in the booke that he hath made vpon this ſubiect, ſaith, that in the hunting of beaſts and of birdes, beſides the facility, there is more contentment and delight then in fiſhing, becauſe that a man hath many retreats, one may get himſelfe into the ſhadow, one may meet with brookes to quench his thirſt, one may lie downe on the graſſe, one may take his repaſt vnder ſome ſhelter. As for birdes one may take them in the neſt and with bird-lime, yea of themſelues very often they fall into the nets. But poore fiſher-men caſt their baite vpon an vncertainty; yea, double vncertaintie, as well becauſe they know not what aduenture ſhall happen vnto them, as becauſe they are vpon an vnconſtant and vntameable Element, whoſe very ſight onely is fearefull: They are alwaies wandering from place to place, ſub-

Comparison betweene hunting, hauking, and fiſhing.

iects to tempests, and beaten with stormes and winds. But yet in the end he concludeth that they are not destitute of all pleasure, but rather that they haue enough, when they are in a Shippe well built, well tight, well closed, and swift in sailing. Then cutting the waues they goe to sea, where the great skulls of deuouring fishes are, and casting into the sea a line well twisted, the weight of it is no sooner in the bottome, but that as soone the baite is snatched vp, and suddenly the fish is drawen vp with great pleasure. And in this exercise did *Marc Antonin*, the Sonne of the Emperor *Seuerus* delight himselfe very much: notwithstanding *Platoes* reason, who forming his common-wealth hath forbidden his Citizens the exercise of fishing, as vnnoble, and iliberall, and fosterer of idlenesse. Wherein he did grossely *æquinocate*, specially when he chargeth fisher-men with idlenesse. Which is so euident that I will not vouchsafe to refute him. But I maruel not of that which he saith of fishing, seeing that with the same he also reiecteth hauking, vpon the same reasons. *Plutarch* saith that it is more laudable to take either a Hart, a Roebuck, or a Hare, then to buy them: but he wadeth not so farre as the other. Howsoeuer it be, the Church, which is the first order in humane society, whose Priesthood is called Royall by the great Apostle Saint Peter, hath permitted fishing to church-men, and forbidden hunting and hauking. And indeed, to say that which is most probable, the food of fish is the best and soundest of all, for as much (as Aristotle saith) that it is not subiect to any sickenesse: from whence commeth the common prouerb: *Sounder then a fish*. So that in the ancient *hieroglyphickes* a fish is the simbole of health. Which notwithstanding I would meane, eaten whilest it is new. for otherwise (as *Plautus* saith) *Piscis nisi recens nequam est*, it is nothing woorth.

An Emperour delighting in fishing.

Aristotle 8. of the History of beasts. c. 9.

Now our Sauages doe eat it new enough, as long as it lasteth: which I beleeue to bee one of the best Instruments

ments of their health and long life. When winter commeth, all fiſhes are aſtoniſhed, and ſhunne the ſtormes and tempeſts, euery one where he may: ſome doe hide themſelues in the ſand of the ſea, others vnder the Rocks, others doe ſeeke a milder country where they may be better at reſt. But as ſoone as the mildneſſe of the Spring time doth returne, and the Sea doth calme it ſelfe, as after a long ſiege of a Towne, Truce being made, the people being before a priſoner, iſſueth forth by troupes to goe and take the aire of the fields and to reioice themſelues: So thoſe Citizens of the Sea, after the guſts and furious ſtormes be paſt, they come to enlarge themſelues through the ſalted fields, they skippe, they trample, they make loue, they approach to the ſhoare and come to ſeeke the refreſhing of freſh water. And then our ſaid Sauages that know the Rendez-vous of euery one, and the time of their returne, goe to waite for them in good deuotion to bidde them welcome. The Smelt is the firſt fiſh of all that preſent himſelfe in the Spring. And to the end wee goe no further to ſeeke out examples then at our Port Royall, there be certaine brooks where ſuch skulls of theſe Smelts doe come, that for the ſpace of fiue or ſix weeks one might take of them ſufficient to feed a whole Citie. There be other brooks, where after the Smelt cõmeth the Herring, with like multitude, as we haue already marked elſe where. Item the Pilchers doe come in their ſeaſon, in ſuch aboundance that ſometimes willing to haue ſomething more for our ſupper then ordinary, in leſſe then the ſpace of an houre, wee had taken enough of them to ſerue vs for three daies. The Dolphins, Sturgeons and Salmons doe get to the head of the Riuer in the ſaid Port Royall, where ſuch quantitie of them are, that they carried away the nets which we had laid for them, by reaſon of the multitude of them that we ſaw there. In all places fiſh aboundeth there in like maner, as wee our ſelues haue ſeene. The Sauages doe make a hurdle, or weare,

Fiſhes doe retire themſelues in Winter.

The fiſhes rendez-vous.

Smelts in great quantity.

Herrings.

Pilchers.

Dolphins, Sturgions, Salmons.

Fiſhing of the Sauages.

weare, that crosseth the brooke, which they hold almost vpstraight, propped against wooden barres, archwise, & leaue there a space for the fishes to passe, which space they stop when the tide doth retire, and all the fish is found staied in such a multitude that they suffer it to be lost. And as for the Dolphins, Sturgions and salmons, they take them after that maner, or doe strike them with harping irons, so that these people are happie. For there is nothing in the world so good as these fresh meats. And I find by my reckening that *Pythagoras* was very ignorant, forbidding in his faire goulden sentences the vse of fishes without distinction. One may excuse him, in that fish being dumbe hath some conformity with his sect, wherein dumbnesse (or silence) was much commended. It is also said that he did it because that fish is nourished in an Element enemy to mankinde. Item that it is a great sinne to kill and to eat a creature that doth not hurt vs. Item that it is a delicious & luxurious meat, not of necessity (as indeed in the *Hieroglyphiques* of *Orus Apollo*, fish is put for a marke of delicacie and voluptuousnesse) Item that he (the said *Pythagoras*) did eat but meats that might be offered to the gods: which is not done with fishes: and other such toies recited by *Plutarch* in his *Conuivial* questions. But all those superstitions be foolish: and I would faine demand of such a man if being in *Canada* he had rather die for hunger then to eat fish. So many anciently to follow their owne fancies, and to say these be we, haue forbidden their followers the vse of meats that God hath giuen to man, and sometimes laied yoakes vpon men that they themselues would not beare. Now whatsoeuer the Philosophy of *Pythagoras* is, I am none of his. I finde better the rule of our good religious men, which please themselues in eating of flesh, which I liked well in New France, neither am I yet displeased when I meet with such fare. If this Philosopher did liue with *Ambrosia* and of the food of the Gods, and not of fishes, of which none are sacrificed vnto them. Our said

The abuse of *Pithagoras*.

good religious, as the Cordeliers, or Franciſcans of Saint Maloes, and others of the maritime townes, together with the Prieſts, may ſay that in eating ſometimes fiſh, they eate of the meat conſecrated to God. For when the New found land men doe meet with ſome woonderfull faire Codde, they make of it a *Sanctorum*, (ſo doe they call it) and doe vow and conſecrate it to Saint Frances, Saint Nicholas, Saint Leonard and others, head and all, whereas in their fiſhing they caſt the heads into the ſea.

The French men that goe there a fiſhing.

Sanctorum.

I ſhould be forced to make a whole booke if I would diſcourſe of all the fiſhes that are cõmon to the *Braſilians, Floridians, Armouchiquois, Canadians, & Sourriquois.* But I will reſtrain my ſelfe to two or three, hauing firſt told that in Port Royall there is great beds of Muſcles, wherewith we did fill our Shallops, when that ſometimes wee went into thoſe parts. There be alſo Scallops twiſe as bigge as Oyſters in quantitie. Item Cockles, which haue neuer failed vs: As alſo there is *Chataignes de mer*, ſea Cheſtnuts, the moſt delicious fiſh that is poſſible to bee: Item Crabbes and Lobſtarts: thoſe be the ſhell fiſhes. But one muſt take the pleaſure to fetch them, and are not all in one place. Now the ſaid Port being eight leagues compaſſe, there is (by the aboueſaid Philoſophers leaue) good ſport to row in it for ſo pleaſant a fiſhing.

Muſcles.

Scalloppes.

Cockles.

Sea Cheſtnuts.

Crabbes.

Lobſtarts.

A Port of eight leagues compaſſe.

And ſeeing wee are in the Countrie where the Coddes are taken, I will not yet leaue off worke, vntill I haue ſpoken ſomething thereof. For ſo many people and in ſo great number goe to fetch them out of all the parts of Europe euery yeere, that I know not from whence ſuch a ſwarme may come. The Coddes that bee brought into theſe parts are either drie or wet. The fiſhing of the wet fiſh is on the banke in the open ſea, on this ſide New found land, as may be noted by my *Geographicall* mappe. Fifteene or twentie (more or leſſe) mariners haue euery one a lyne (it is a corde) of fortie or fiftie fathams long, at the end whereof is a hooke baited, and a lead of three pounds waight

The fiſhing of Codde.

Banke: See heeretofore in the 1. booke chap. 12.

waight to bring it to the bottome: with this implement they fish their Coddes, which are so greedie, that no sooner let downe, but as soone caught, where good fishing is. The fish being drawen a shippe-boord, there are boords in forme of narrow tables along the ship where the fish is dressed. There is one that cutteth off their heads and casteth them commonly in the sea: Another cutteth their bellies and garbelleth them, and sendeth backe to his fellow the biggest part of the backe-bone which hee cutteth away. That done, they are put into the salting tubbe for fower and twentie houres: then they are laid vp: And in this sort doe they worke continually (without respecting the Sunday, which is the Lords day) for the space of almost three moneths, their sailes downe, vntill the lading be fully made. And because the poore mariners doe endure there some cold among the fogges, specially them that be most hastie, which begin their voiage in Februarie: from thence commeth the saying, that it is cold in *Canada*.

Drying of the Codde.

As for the drie Codde one must goe a land. There is in New-found-land and in Bacaillos great number of Ports, where Ships lie at Ancker for three months. At the very breake of day the Mariners doe goe two or three leagues off in the sea to take their lading. They haue euery one filled their shaloupe by one or two a clock in the afternoone, and do returne into the Port, where being, there is a great Scaffold built one the sea shoare, whereon the fish is cast, as one cast sheaues of corne through a barne window. There is a great table whereon the fish cast, is dressed as aboue said. After six houres they are turned, and so sundry times. Then all is gathered, and piled together; and againe at the end of eight daies put to the aire. In the end being dried it is laid vp. But there must be no fogges when it is a drying, for then it will rot: nor too much heat, for it would become red: but a temperate and windy weather.

They doe not fish by night because then the Cod will not bite. I durst beleeue that they be of the fishes which suffer themselues to be taken sleeping, although that *Oppian* is of opinion that fishes, warring and deuouring one another, as doe the Brasilians and Canibals, are alwaies watchfull and sleepe not: excepting neuertheless the *Sargot* onely, which he saith putteth himselfe in certaine caues to take his sleepe. Which I might well beleeue, and this fish deserueth not to be warred vpon, seeing he maketh warrs vpon none others, and liueth of weeds; by reason whereof all the Authours doe say that he chaweth his cudde like the Sheepe. But as the same *Oppian* saith that this fish onely in chawing his cudde doth render a moist voice, and in that he is deceaued, because that my selfe haue heard many times the Seales, or Sea woolues, in open sea, as I haue said elsewhere: He might also haue *equinocated* in this.

Whether the Codde doth sleepe.

Why fishes sleepe not.

Heeretofore first booke, chap. 17.

The same Cod leaueth biting after the month of September is passed, but retireth himselfe to the bottome of the broad sea, or else goeth to a hotter country vntill the Spring time. Whereupon I will heere alea dge what *Pliny* noteth; that fishes which haue stones on their heads doe feare winter, and retire themselues betimes, of whose number is the Cod, which hath within her braines two white stones made gundole wise and iagged about: which haue not those that be taken towards Scotland, as some learned and curious man hath tould me. This fish is wonderfully greedy, and deuoureth others, almost as bigg as himselfe yea euen lobsters, which are like bigge *Langoustes*, and I maruell how he may digest those bigge and hard shells. Of the liuers of Cods our New-found-land-men doe make oiles, casting those liuers into barels set in the Sunne, where they melt of themselues.

Plin. lib. 9. c. 16.

Stones in the Cods head.

There is great trafficke made in Europe of the oile of the fish of New-found-land. And for this only cause many go to the fishing of the whale, and of the *Hippopotames*,

Fish oile or traine.

which they call the beast with the great tooth or the *Morses*: of whom some thing we must say.

Fishing of the Whale. *Plin li. 9. ca. 3.*

The Almighty, willing to shew vnto *Iob* how wonderfull are his works: *wilt thou draw* (saith he) *Leuiathan with a booke, and his tongue with a string which thou hast cast in the water?* By this *Leuiathan* is the whale meant, and all fishes of that reach, whose hugenesse (and chiefely of the whale) is so great, that it is a dreadfull thing, as wee haue shewed elsewhere, speaking of one that was cast on the Coast of Brasill by the tide: And *Plinie* saith that there be some found in the Indies which haue fower acres of ground in length. This is the cause why man is to be admired (yea rather God, who hath giuen him the courage to assaile so fearefull a monster, which hath not his equall on the land.) I leaue the maner of taking of her, described by *Oppian*, and *S. Basil* for to come to our French-men, and chiefely the Basques, who doe goe euery yeare to the great riuer of *Canada* for the Whale. Commonly the fishing thereof is made in the riuer called *Lesquemin* towards *Tadoussac*. And for to doe it they goe by skowtes to make watch vpon the tops of rockes, to see if they may haue the sight of some one: and when they haue discouered any, foorthwith they goe with fower shaloupes after it, and hauing cunningly borded her, they strike her with a harping iron to the depth of her lard, and to the quicke of the flesh. Then this creature feeling herselfe rudely pricked, with a dreadfull boisterousnesse casteth herselfe into the depth of the sea. The men in the meane while are in their shirts, which vere out the cord whereunto the harping iron is tied, which the whale carrieth away. But at the shaloupe side that hath giuen the blow there is a man redy with a hatchet in hand to cut the said cord, least perchance some accident should happen that it were mingled, or that the Whales force should be too violent: which notwithstanding hauing found the bottome, and being able to goe no further, she mounteth vp againe leasurely aboue the water:

Oppian of fishing the 5. booke.

S. Basil 10. Hom. vpon the 6. daies of creation.

The riuer where the Whale is fished.

ter: and then againe she is set vpon with glaue-staues, or pertuisanes, very sharp, so hotly that the salt-water piercing within her flesh she looseth her force, and remaineth there. Then one tieth her to a cable at whose end is an anker which is cast into the sea, then at the end of six or eight daies they goe to fetch her, when time and opportunity permits it they cut her in peeces, and in great kettles doe seeth the fat which melteth it selfe into oile, wherewith they may fill 400. Hogs-heads, sometimes more, and somtimes lesse, according to the greatnesse of the beast, and of the tongue commonly they draw fiue, yea six hogs-heads full of traine.

How the Indians doe take the Whale.

If this be admirable in vs, that haue industry, it is more admirable in the Indian people, naked and without artificiall instruments: and neuertheless they execute the same thing, which is recited by *Ioseph Acosta*, saying that for to take those great monsters they put themselues in a Canow or Barke, made of the barkes of trees, and bording the Whale they leape nimbly on her necke, and there doe stand, as it were on horse-backe, attending the fit meanes to take her, and seeing their opportunity, the boldest of them putteth a strong and sharpe stafe, which he carrieth with him, into the gap of the Whales nostrils (I call nostrill the condut, or hole thorow which they breath) foorth with he thrust it in far with another very strong stafe, and maketh it to enter in as deepe as he can. In the meane while the Whale beateth the sea furiously, and raiseth vp mountaines of water, diuing downe with great violence, then mounteth vp again not knowing what to do through very rage. The Indian notwithstanding remaineth still sitting fast, and for to pay her home for this trouble, fixeth yet another like stalke in the other nostrill, making it to enter in, in such wise that it stoppeth her winde quire, and taketh away her breath, and he commeth againe into his Canow, which he holdeth tied at the side of the Whale with a cord, then retireth himselfe on land hauing first tied

Ioseph Acosta l. 5. c. 15.

his cord to the Whale, which he vereth out on her; which whileſt ſhe findeth much water, skippeth heere and there, as touched with griefe, and in the end draweth to land, where ſoorthwith, for the huge enormity of her body, ſhe remaineth on the ſhore, not being able to mooue or ſtur herſelfe any more. And then a great number of Indians doe come to finde out the Conquerer for to reape the fruit of his conqueſt, and for that purpoſe they make an end of killing of her, cutting her and making morſels of her fleſh (which is bad enough) which they drie and ſtampe to make powder of it, which they vſe for meat, that ſerueth them a long time.

Morſes.

As for the *Hippopotames*, or Morſes, we haue ſaid in the voiages of *Iames Quartier* that there be great number of them in the Gulfe of *Canada*, and ſpecially in the Ile of *Brion*, and in the ſeuen Iles, which is the riuer of *Chiſchedec*. It is a creature which is more like to a Cow then to a horſe. But we haue named it *Hippopotamus* that is to ſay the horſe of the riuer, becauſe *Pliny* doth ſo call them that be in the riuer *Nilus*, which notwithſtanding do not altogether reſemble the horſe, but doth participate alſo of an oxe or a cow. He is of haire like to the ſeale, that is to ſay, daple graie, and ſomewhat towards the redde, the skinne very hard, a ſmall head like to a Barbarie Cowe, hauing two ranks of teeth on ech ſide betweene which there is two of them of ech part hanging from the vpper iaw downward, of the forme of a young Elephants tooth, wherewith this creature helpeth her ſelfe to climbe on the rocks. Becauſe of thoſe teeth, our Mariners doe call it *La beſte a La grand dent*, the beaſt with the great teeth. His eares be ſhort and his taile alſo, he loweth as an Oxe, and hath wings or finnes at his feete, and the female calleth her young ones on the land. And becauſe that he is a fiſh of the whales kind and very fatte, our Baſques and other Mariners doe make oile thereof, as they doe with the whale and they doe ſurpriſe him on the land.

Ile de Brion.

Hippopotame, or riuer Horſſe.

Thoſe

Thoſe of *Nil* (ſaith *Pliny*) are clouen footed, the maine, the back, and the neighing of a horſe, the teeth iſſuing foorth as to a wild Boare. And he addeth, that when this creature hath beene in the corne for to feed, he goeth away backwards, vpon his returne for feare hee ſhould be followed by his traces. *Plin. li. 8. c. 25.*

I doe not purpoſe to diſcourſe heere of all the ſorts of fiſhes that are in thoſe parts, the ſame being too ſpacious a ſubiect for my hiſtorie, becauſe alſo that I haue ſpecified a good number of them in my farewell to New France. I will ſay onely that by maner of paſtime on the coaſts of New France, I will take in one day fiſh enough for to ſerue as foode for a longer time then ſix weeks, in the places where the abundance of Codde is: for that kinde of fiſh is there moſt frequent. And hee that hath the induſtry to take Mackrels at ſea, may there take ſo many that he ſhall not know what to doe with them, for in many places I haue ſeene infinite numbers of them cloſe together, which did occupie more ſpace there three times then the market hals of Paris doe containe. And notwithſtanding I ſee a number of people in our countrie of France, ſo rechleſſe, and ſo idle in theſe daies, that they had rather die for hunger, or liue in ſlauerie, at the leaſt to languiſh vpon their miſerable dunghill, then to endeauour to get out of the mire, and to change their fortune by ſome generous action, or to die in it.

Infinite multitude of *Mackerels.*

The idlenes of people in theſe daies.

Chap. XXIIII.

Of the qualitie of the Soile.

WE haue made prouiſion in the three laſt chapters of veniſon, of foule, and of fiſh; which is much. But in our old ancient France, bread and wine being our vſuall ſuſtenance, it would bee hard vnto vs to make heere our aboade, vnleſſe the land were fit for the ſame. Let vs then enter into conſideration of it,

and let vs put our hands into our bosome, to see if the dugges of this mother will yeeld any milke to nourish her children, and as for the rest, wee will take what may bee hoped for of her. *Attilius Regulus*, twise Consull in Rome, did commonly say, that one must not choose places ouer ranke, because they are vnhealthfull; neither places ouer barren, although one may liue healthily in them. And with such a modetate soile did *Cato* content himselfe. The ground of New France is such, for the most part of fatte sand, vnder which we haue often found clay ground: and of that earth did *Monsieur de Poutrincourt* cause a quantitie of bricks to be made, wherewith he builded a furnace to melt the gum of the firre tree, and chimneies. I will say farther, that one may make with this earth such operations, as with the earth which we call *terra sigillata*, or *Bolus Armenicus*, as in many occasions our Apothecarie master *Lewes Hebert* most sufficient in his Arte, hath made triall of it; by the aduice of *Monsieur de Poutrincourt*: yea euen when that *Monsieur du Pont* his sonne had three fingers cut off with a musket-shot, which did burst being ouercharged, in the countrie of the *Armouchiquois*.

Plin. l. 18. c. 5. Which is the good land.

The earth of New France hauing the same effects as terra figillata.

This prouince hauing the two natures of Earth that God hath giuen vnto man for to possesse, who may doubt but that it is a land of promise, when it shalbe manured? Wee haue made triall of it, and haue taken pleasure therein, which neuer did all them that haue gone before vs, whether it be in Brasill, whether it be in *Florida*, or in *Canada*. God hath blessed our labours and hath giuen vnto vs faire wheate, Rie, Barly, Oates, peason, Beanes, Hempe, Turneps, and garden hearbs: and this so plentifully that the Rie was as high as the tallest man that may be seene, and we did feare that this height should hinder it from bringing foorth seed: But it hath so well fructified that one french-graine sowed there hath yeelded one hundred and fifty Eares of corne, such as by the testimony of my Lord Chancellour, the Iland of *Cicilia* nor the countrie

The blessing of God vpon our labour.

150. eares of corne from one graine.

of

of *Beausse* doe yeeld none fairer. I did sow wheate, without suffring my land to rest, and without dunging it at all: and neuertheleſſe it grew vp in as faire perfection as the faireſt wheate in France, although the corne and all that wee did sow was to long kept. But the new corne which the said *Monsieur de Pontrincourt* did sow before his departure from thence grew vp so beautifull that it was wonderfull, according to the report of them that haue beene there a yeere after our departure. Whereupon I will say that which was of mine owne doing, that in the month of Aprill in the yeere 1607 hauing sowed too thicke & too neere one to the other, some few grains of the Rie that was gathered at Saint Croix (the first dwelling of *Monsieur de Monts*, some twenty fiue leagues from Port Royall) these graines did multiplie so abundantly that they choaked one another, and came to no good perfection. 1607.

S. Croix is 25. leagues from Port Royall.

But as for the ground mended, dunged with our hogs dung, or with the sweepings of the kitchinne, shels of fish, or such like things, I would not beleeue, vnleſſe I had seene it, the exceſſiue loftineſſe of the plants that it hath produced euery one in his kinde. Yea the Sonne of *Monsieur de Pontrincourt*, a yong Gentleman of great forwardneſſe, hauing sowed graines of Oringes and of Citrons in his garden, they sprung plants of a foote high at three months end. We did not expect so much, and notwithstanding we tooke pleasure therein, emulating one another. I referre to any mans Iudgement if the second triall will be done with a good courage. And heere I must say by the way that the Secretary of the said *Monsieur de Monts*, being come into those parts before our departure, did say that he would not for any thing in the world, but to haue made the voyage, and that vnleſſe he had seene our corne, he would not haue beleeued it. Behold how continually the country of *Canada* hath beene discredited (vnder whose name all that land is comprized) not knowing what it is, vpon the report of some Mariners, who onely

The fertiity of the ground mended.

Orenges.

Citrons.

The abuse of them that haue discredited the country of *Canada*.

onely doe goe to fish for Coddes, and vpon the rumor of some sicknesses, which may bee avoided in maintaining of mirth. So that men be well furnished of necessaries.

But to continue our purpose of the mending of the ground, whereof wee spake euen now, one certaine ancient Authour saith that the Censors of Rome did let to farme the dunghils and other vncleaneesse, which were drawen out of sinckes for 1000 tallents a yeere (which is woorth 600000 French-crownes) to the Gardeners of Rome, because that it was the excellenteſt dung of all: And there was to that end Commissioners ordained for to cleanse them: Likewise the bottome and Channell of the Riuer *Tybre*, as certaine ancient inscriptions, which I haue sometimes read, doe record.

Plin. l. 18. c. 7. & 10.

The land of the *Armouchiquois* doth beare yeerely such corne as that which wee call *Sarrazen* wheate, *Turkie* wheate, and *Indian* wheate, which is the *Irio* or *Eryſimon fruges* of *Pliny* and *Columella*. But the *Virginians*, *Floridians*, and *Braſilians*, more southerly, make two haruests a yeere. All these people doe till their land with a woodden picke-axe, weed out the weeds and burne them, fatten their fieldes with shell-fish, hauing neither tame Cattell nor dung: then they heape their ground in small heapes two foote distant one from another. and the month of Maie being come, they set their Corne in those heapes of earth as wee doe plant beanes, fixing a stick, and putting foure graines of corne seuerally one after another (by certaine superstition) in the hole, and betweene the plants of the said corne (which groweth like a small tree, and is ripe at three months end) they also set beanes spotted with all colours, which are very delicate, which by reason they be not so high, doe grow very well among these plantes of corne: Wee haue sowed of the said corne this last yeere in Paris in good ground, but with small profit, hauing yeelded euery plant but one eare or two, and yet very

The Virginians haue two haruests in the yeare.

The maner of fatting, tilling, and sowing the grounds.

very thinne: Where in that country one graine will yeld foure, fiue and six eares, and euery eare one with another aboue 200 graines, which is a maruellous increase. Which sheweth the prouerbe reported by *Theophrastus* to be very true, that it is the yeere that produced the fruit, and not the field: That is to say, that the temperature of the aire, and condition of the weather, is that which maketh the plants to budde and fructifie more then the nature of the earth. Wherein is to be wondred that our Corne groweth better there, then their corne heere. A certaine testimonie that God hath blessed that country, since that his name hath beene called vpon there: Also that in these parts, since some yeeres, God beateth vs (as I haue said elsewhere) with rods of iron, and in that country he hath spred his blessing aboundantly vpon our labour, and that in one *parallele* and eleuation of the Sunne.

Theophrastus in the 8. booke of plants.

Our corne profiteth better in their ground then their corne in ours.

This Corne growing high, as we haue said, the stalke of it is as bigge as Canes, yea bigger. The stalke & Corne taken greene, haue a sugar taste, which is the cause why the Mowles and field Rattes doe so couet it, for they spoiled me a plot of it in New France. The great beasts, as Stagges and other beasts, as also birds doe spoile it. And the Indians are constrained to keepe them as wee doe the vines heere.

The Harueſt being done, this people laieth vp their Corne in the ground, in pits which they make in some discent of a hill, for the running downe of waters, furnishing those pits with mattes: and this they doe because they haue no houses with lofts, nor chests to lay it vp otherwise: then the corne conserued after this maner, is out of the way of Rats and Mise.

Barnes vnder ground.

Sundry nations of those parts haue had the same inuention to keepe corne in pits. For *Suidas* maketh mention of it vpō the word *Seiroi*. And *Procopius* in the second book of the Gothicke warre, saith that the Gothes besieging Rome fell within the pits, where the inhabitants were

woont to lay their Corne. *Tacitus* reporteth alſo that the Germans had ſuch pits. And without particulariſing any farther, in many places of France that keepe at this day their corne after that maner. We haue declared heeretofore in what faſhion they ſtampe their Corne, and make bread with it, and how by the teſtimonie of *Pliny*, the ancient Italians had no better induſtrie then they.

4. chap.

The cauſe why the *Canadians* haue giuen ouer their tillage.

They of *Canada* and *Hochelaga*, in the time of *Iames Quartier*, did alſo till after the ſame maner, and the land did affoord them Corne, Beanes, Peaſon, Milions, Pompions, & Cucumbers, but ſince that their furres haue been in requeſt, and that for the ſame they haue had bread and other victuals, without any other paines, they are become ſluggiſh, as the *Souriquois* alſo, who did addict themſelues to tillage in the ſame time.

Hemp.

But both the one and the other nation haue yet at this time excellent Hempe, which the ground produceth of it ſelfe. It is higher, finer, whiter, and ſtronger then ours in theſe our parts. But that of the *Armouchiquois* beareth at the top of the ſtalke thereof a cod, filled with a kinde of

Cotton.

cotten, like vnto ſilke, in which lieth the ſeed. Of this cotton, or whatſoeuer it be, good beddes may be made, more excellent a thouſand times then of feathers, and ſofter than common cotten. We haue ſowed of the ſaid ſeed, or graine in diuers places of Paris, but it did not prooue.

Vines and grapes.

We haue ſeene by our Hiſtorie, how along the great riuer, beyond *Tadouſſac*, Vines are found innumerable, and grapes at the ſeaſon. I haue ſeene none in Port Royall, but the land and the hils are very proper for it. France had none in ancient time, vnleſſe peraduenture along the coaſt of the *Mediterranean* ſea. And the *Gaulois* hauing done ſome notable ſeruice to the Emperour *Probus*, they demanded of him for recompence, permiſſion to plant Vines: which he granted vnto them: But they were firſt denied by the Emperor *Nero*. But why doe I aleadge the *Gaulois*, ſeeing that in Braſill, being a hot countrie, there

Aurel. Victor in Prob. when the Vine was firſt planted in France.

was

was none vntill that the Frenchmen and Portugeſes had planted ſome there: So there is no doubt but that the Vine will grow plentifully in the ſaid Port Royall, ſeeing likewiſe that at the riuer Saint Iohn (which is twentie leagues more Northward than the ſaid Port) there be many of them: yet for all that not ſo faire as in the countrie of the *Armouchiquois*, where it ſeemeth that *Nature* did delight herſelfe in planting of them there.

And for as much as we haue handled this ſubiect, ſpeaking of the voiage that *Monſieur De Poutrincourt* made thether, we will paſſe further, to declare vnto you that the moſt part of the woods of this land be Oakes and Walnut-trees, bearing ſmall-nuts with fower or fiue ſides, ſo ſweet and delicate as any thing may be: And likewiſe Plumb-trees which bring foorth very good Plumbes: As alſo *Saſſafras*, a tree hauing leaues like to Oake-leaues, but leſſe iagged, whoſe wood is of very good ſent, and moſt excellent for the curing of many diſeaſes, as the pox, and the ſickneſſe of *Canada*, which I call *Phthiſie*, whereof we haue diſcourſed at large heeretofore.

Oakes.
Nut-trees.
Plumb-trees.
Saſſafras.
Phthiſie.
1. book. c. 13.

They alſo plant great ſtore of *Tabacco*, a thing moſt precious with them, and vniverſally amongſt all thoſe nations. It is a plante of the bigneſſe of *Conſolida maior*, the ſmoake whereof they ſucke vp with a pipe in that manner that I will declare vnto you, for the contentment of them that know not the vſe of it. After that they haue gathered this hearbe, they lay it to dry in the ſhade, and haue certaine ſmall bagges of leather, hanging about their neckes or at their girdles, wherein they haue alwaies ſome and a Tabacco-pipe withall, which is a little pan hollowed at the one ſide, and within whoſe hole there is a long quill or pipe, out of which they ſucke vp the ſmoake, which is within the ſaid pan, after they put fire to it with a cole that they laie vpon it. They will ſometimes ſuffer hunger eight daies, hauing no other ſuſtenance then that ſmoake. And our Frenchmen who haue frequented them are ſo be-

Tabacco and the vſe of it.

witched

witched with this drunkennesse of Tabacco, that they can no more be without it, then without meat or drinke, and vpon that doe they spend good store of mony. For the good Tabacco which commeth out of *Brasil* doth sometimes cost a French-crowne a pound. Which I deeme foolishnesse in them, because that notwithstanding they doe not spare more in their eating and drinking then other men, neither doe they take a bit of meat nor a cup of drinke the lesse by it. But it is the more excusable in the Sauages, by reason they haue no greater deliciousnesse in their *Tabagies*, or bankets, and can make cheere to them that come to visit them with no greater thing, as in these our parts one presents his friend with some excellent wine: In such sort that if one refuseth to take the Tabacco-pipe, it is a signe that he is not a friend. And they, which among them haue some obscure knowledge of God, doe say that he taketh Tabacco as well as they, and that it is the true nectar, described by the Poets.

Fooliſh greedineſſe of ſome men after *Tabacco*.

The Sauages doe thinke that God hath taken Tabacco.

This smoake of Tabacco taken by the mouth, in sucking, as a child that sucketh his dugge, they make it to issue thorow the nose, & passing thorow the conduits of breathing, the braines are warmed by it, and the humiditie of the same dried vp. It doth also in some sort make one giddie, and as it were drunke, it maketh the belly soluble, mitigateth the passions of Venus, bringeth to sleepe, and the leafe of Tabacco, or the ashes that remaine in the pan healeth wounds. Yea I will say more that this nectar is vnto them so sweet, that the children doe sometimes sup vp the smoake that their fathers cast out of their nostrils, to the end that nothing be lost. And because that the same hath a tart biting taste, *Monsieur de Belleforest*, reciting that which *Iames Quartier* (who knew not what it was) saith of it, will make the people beleeue that it is some kind of pepper. But whatsoeuer sweetenesse is found therein I could neuer vse my selfe to it, neither doe I care for the vse and custome to take it in smoake.

The vertues and properties of Tabacco.

Belle Foreſt.

There

There is yet in the land of the *Armouchiquois*, certaine kinde of Rootes as bigge as a loafe of bread, moſt excellent for to be eaten, hauing a taſte like the ſtalkes of Artichocks, but much more pleaſant, which being planted do multiply in ſuch ſort, that it is woonderfull. I beleeue that they be thoſe which be called *Afrodilles*, according to the deſcription that *Pliny* maketh of them: Theſe Roots (ſaith he) are made after the faſhion of ſmal turneps & there is no plant that hath ſo many roots as this hath: for ſometimes one ſhall find fower ſcore *Afrodilles* tied together. They are good roſted vnder the imbers, or eaten raw with pepper, or oile and ſalt. Rootes *Afrodilles*.

" *Plin. l. 21. c.* " 17. " Theſe ſeem " to be " ground. " nuts. "

Conſidering all this, it ſeemeth vnto mee that theſe are men very miſerable, who being able to liue a countrie life in quiet and reſt, and take the benefit of the ground, which doth pay her creditor with ſo profitable an vſurie, doe paſſe their age in townes in following of ſutes in law, in toiling heere and there, to ſeeke out the meanes how to beguile and deceaue ſome one or other, taking ſuch pains as doe euen bring them to their graue, for to pay their houſe rent, for to be clothed in ſilke, for to haue ſome precious moueables: briefly, for to ſet out and feed themſelues with all vanitie, wherein contentment is neuer to be found. Poore fooles! (ſaith *Heſiod*) which know not how one halfe of theſe things with quiet is more woorth then all heaped together with freatfullneſſe: nor how great benefit is in the *Malous* and the *Daffadilles*. The Gods certainely haue hidden from men the manner of liuing happily. For otherwiſe one daies labour would be ſufficient for to nouriſh a man a whole yeere, and the day following he would ſet his Plough vpon his dunghill, and would reſt his Oxen, his mules, and himſelfe. Conſideration of the miſerie of many.

" *Heſiode in* " *the booke* " *of workes* " *and daies.* " " " " " " "

This is the contentment which is prepared for them that ſhall inhabite New-France, though fooles doe deſpiſe this kind of life, and the tilling of the ground, the moſt harmeles of all bodily exerciſes, and which I will tearme The tilling of the ground full of innocency.

the

the moſt noble as that which ſuſtaineth the life of all men. They diſdaine (I ſay) the tillage of the ground, and notwithſtanding all the vexations wherewith one tormenteth himſelfe, the ſutes in law that one followes, the warrs that are made, are but for to haue landes. Poore mother! what haſt thou done that thou art ſo deſpiſed? The other Elements are very often contrarie vnto vs, the fire conſumeth vs, the aire doth infect vs with plague, the water ſwalloweth vs vp, onely the earth is that which comming into the world, and dying, receaueth vs kindly, it is ſhe alone that nouriſheth vs, which warmeth vs, which lodgeth vs, which clotheth vs, which contrarieth vs in nothing, and ſhee is ſet at naught, and them that doe manure her are laughed at, they are placed next to the idle and bloud-ſuckers of the people. All this is done heere among vs: But in New-France the gouldenage muſt be brought in againe, the ancient Crownes of eares of corne muſt be renewed; and to make that to be the firſt glory which the ancient Romans did call *Gloria adorea*, a glory of wheate, to the end to inuite euery one to till well his field, ſeeing that the land preſenteth it ſelfe liberally to them that haue none.

Pli. 18. booke ch. 3.

Being aſſured to haue corne and wine, there reſteth but to furniſh the Country with tame cattell: for they will breede there very well, as we haue ſaid in the chapter of hunting.

Of fruite-trees, there be but few, beſides nut-trees, Plumb-trees, and ſmall chery-trees, and ſome hazell-nut-trees. True it is that all that which is within the land is not yet diſcouered, for in the country of the *Iroquois* there are Oreng-trees, and they make oiles with the fruite of trees. But no French-men nor other Chriſtians haue beene there yet. That want of fruit-trees is not to be found very ſtrange. For the moſt part of our fruits are come out of other places: And very often the fruites beare the name of the country from whence they haue been brought. The

Heeretofore ch. 21.

Orenge-trees Fruit-trees.

lande

land of *Germanie* is good, and fruitfull: but *Tacitus* saith, that in his time there were no fruit-trees.

The trees and fruits of the land in Port Royall.

As for the trees of the forests the most common in Port Royall be Oakes, Elmes, ashes, Birch (very good for Ioiners-worke) Mapels, Sicomores, Pine-trees, Firre-trees, White-thornes, Hazell-trees, Willowes, Bay-trees, and some others besides which I haue not yet marked. There is in certaine places store of Straw berries, and Raspises. Item in the woodes small fruit, blew and redde. I haue seene there small Peares very delicate: and in the meddowes all the winter long, there be certaine smal fruits like to small apples coloured with redde, whereof wee made Marmelade, for to eate after meat. There be store of Gooseberries like vnto ours, but they grow redde. Item those other smal roūd gooseberries which we do cal *Guedres*. And Peason in great quantitie along the sea shoares, the leaues whereof we tooke in Spring time, and put among our old Peason, and so it did seeme vnto vs that we did eate greene Peason. Beyond the said Baie *Françoise*, that is to say, in the riuer S. Iohn, and Saint Croix, there is store of Cedar trees, besides those trees that I haue named. As for them of the great riuer of *Canada*, they haue beene specified in the second booke, in the relation of the voyages of captaine *Iames Quartier*, & of *Monsieur Champlein*.

Bay trees commonly grow in warme countries.

Guedres be a kinde of *Corinthes*.

Those of *Florida* be Pyne trees (which beare no kernels in the fruits that they produce) Oakes, Wall-nut trees, blacke Cherrie trees, Lentiskes, Chest-nut trees (which be not naturall as in France) Cedar trees, Cypres trees, Palme trees, Holy trees, and Wilde vines, which climbe vp to the trees, and bring foorth good grapes. There is a kind of Medlers, the fruit whereof is better and bigger then that of France: there are also Plumbe trees which beare a very faire fruit, but not very good, Raspises: A small graine which we call with vs *blenes* (blewes) which are very good to bee eaten. Item roots which they call *Hasse*, whereof in their neede they make bread.

Trees of *Florida*.

Trees of Brasill.

The prouince of Brasill hath taken her name, as wee thinke, of a certaine tree which we call *Bresill*, and the Sauages of the countrie *Arabouton*, it is high, and as bigge as our Oakes, and hath the leafe like to the Box leafe. Our French men and others doe goe into that countrie for to lade their shippes with it. The fire of it is almost without smoake. But hee that would thinke to whiten his linnen with the ashes of that wood, would farre deceiue himselfe. For he should finde it died in redde. They haue also Palme trees of sundry sorts: And trees the wood whereof, of some, is yellow, and others violet. They haue also some that haue the sent of Roses, and others stinking, whose fruits are dangerous to be eaten. Item a kinde of *Guayac* which they name *Hinouraé*, which they vse for to cure a disease called among them *Pians*, as dangerous as the Pox. The tree which beareth the fruit that wee call the Indian Nut, is called among them *Sabaucaië*. They haue also Cotten trees, of the fruit whereof they make beds, which they hang betweene two forks or posts. This countrie is happie in many other sorts of fruit trees, as Orenge trees, Citron trees, Leamon trees, and others, alwaies greene, whereby the losse of that countrie where the Frenchmen had begun to inhabite, is so much the more greeuous vnto them that loue the welfare of France. For it is more than euident, that the dwelling is there more pleasant and delightfull then the land of *Canada*, for the temperature of the aire. True it is that the voiages thither are long, as of fower and fiue moneths, & that in performing of them somtimes wants must be endured, as may be seene by the voiages made thither in the time of *Ville-gagnon*: But to New France where we were, when one beginneth his voiage in due season, the voiages are but of three weeks, or a moneth, which is but a small time.

The benefit of taking the season of the yeare.

If the sweetnesse and delicacies be not there, such as they are in Perou, one must not say therefore that the countrie is nothing woorth. It is much that one may liue there

there inreſt & ioyfully without taking care for ſuperfluous things. The couetuouſneſſe of men hath cauſed that no countrie is thought good, vnleſſe there be Mines of gold in it. And ſots as they be, they doe not conſider that the country of France is now vnfurniſhed of the ſame: And Germany alſo, whereof *Tacitus* ſaid, that he knew not whether the gods in their anger or in their fauour had denied gold and ſiluer to that Prouince. They doe not ſee that all the Indians haue not any vſe of ſiluer, and liue more contentedly then we. If we call them fooles they may ſay as much of vs, and peraduenture with better reaſon. They know not that God promiſing to his people a happy land he ſaith that it ſhall be a land of Corne, of Barly, of Vines, of Fig-trees, of Oliue-trees, and of Hony, where they ſhall eat their bread without ſcarcity, &c. And for all mettels he giueth them but Iron and Copper, leaſt that gold and ſiluer make them to lift vp their heart, and forget their God: And he will not that when they ſhal haue kings they ſhould hoord vp much gold or ſiluer. They doe not conſider that Mines be the Church-yards of men: That the Spaniard hath conſumed therein aboue ten millions of poore Indian Sauages, inſtead of inſtructing them in the Chriſtian faith: That there be Mines in Italy, but that the ancients would not giue leaue to worke in them for the preſeruation of the people: That in the Mines is a thicke aire, groſſe and infernall, where one neuer knoweth when it is day, or night: That to doe ſuch things is to ſeeke to diſpoſſeſſe the diuell of his kingdome. That it is a thing vnworthy to a man to bury himſelfe in the entrailes of the earth, to ſeeke out for hell, and miſerably to abaſe himſelfe vnder all vncleane creatures: He to whom God hath giuen an vpright forme, and his face looking vpward, for to behold the Heauen, and to ſing praiſes vnto him: That in Countries where Mines be, the land is barren: That we doe not eat neither gold nor ſiluer, and that the ſame of it ſelfe doth not keepe vs warme in Winter: That he which

The deſpiſing of gold and ſiluer Mines.

Deut 8 v.8.9.

Deut. 17 v.17.

Plin. l.33. c.4.

hath Corne in his Barne, Wine in his ſeller, Cattell in his Medowes, and afterwards Codde-fiſh and Beuers, is more aſſured to haue gold and ſiluer, then he which hath Mines to finde victuals. And neuertheleſſe there be Mines in New France, as we haue mentioned elſewhere. But that is not the firſt thing that one muſt ſeeke for, men doe not liue with opinion onely. And this conſiſteth but in opinion, nor the precious ſtones neither (which are fooles bables) wherin one is moſt often deceiued, ſo well art can counterfeit nature: witneſſe him that did ſell, ſome fiue or ſix yeeres ſince, veſſels for fine Emerald, and had made himſelfe rich by the folly of others, if he could haue plaied his part aright.

Mines in New France.

Now without making ſhew of any Mines, profit may be made in New France of diuers furres that be there, which I finde are not to be diſpiſed, ſeeing that we ſee ſo much enuy againſt a priuiledge that the King did grant to *Monſieur de Monts* for to helpe to eſtabliſh and ſettle there ſome French Colony. But there may be drawen a generall commodity to France, that in the ſcarſity of victuals, one Prouince may ſuccour the other: which might be done now if the Country were well inhabited: ſeeing that ſince we haue beene there the ſeaſons haue alwaies beene good in it, and in theſe our parts rough to the poore, which doe die for hunger, and liueth but in want and penury: inſtead that there many might liue at their eaſe, who it were better to preſerue then to ſuffer to periſh. Beſides fiſhing being made in New France, the New-found-land-ſhips ſhall haue nothing to doe but to lade, arriuing thither, in ſtead that they are forced to tarry three moneths there: and ſhal be able to make three voiage for one.

Fruites to be hoped for in New France.

The like may be to England from Virginia.

Good conſiderations.

Of exquiſit woods I know none there, but the Cedar and the *Saſſafras*: but good profit may be drawen from the Firre and Pruſe-trees, becauſe they will yeeld aboundance of gumme, and they die very often thorow ouer much liquor. This gumme is very faire like the *Turpentine* of Venice,

nice, and very ſoueraigne for medicines. I haue giuen ſome to ſome Churches of Paris for Frankenſence, which hath beene found very good. One may moreouer furniſh the Citie of Paris and other places of France with Sope-aſhes, which at this preſent be all bare and without woods. They who finde themſelues afflicted may haue there a pleaſant place to retire themſelues into, rather then to yeeld themſelues ſubiect to the Spaniard, as many doe. So many families as be in France ouercharged with Children, may diuide themſelues, and take there their portion with thoſe ſmall goods and moueables as they haue. Then time will diſcouer ſome thing a new: and one muſt helpe all the world, if it be poſſible. But the chiefeſt good one muſt aime at, is the eſtabliſhment of Chriſtian religion, in a Country where God is not knowen, and the conuerſion of theſe poore people, whoſe damnation crieth vengance againſt them that may, and ought to employ themſelues thereto, and to contribute, at leaſt with their names, to that effect, ſeeing that they gather vp the fat of the earth, and are conſtituted Stewards of the things of this world.

Sope aſhes.

CHAP. XXV.

Of their Warre.

OF poſſeſſing of land commeth warre: And when one hath eſtabliſhed himſelfe in New-France, ſome greedy fellow peraduenture will come to take away the labour of honeſt painefull men. This is that which many doe ſay. But the ſtate of France is (God be praiſed) too well ſetled, for to be affraid of ſuch trickes. We are not now in the time of leagues and partialties. There is none that will beginne with our king, nor make aduenturous enterprizes for a ſmall purchaſe. And though any one would doe it, I beleeue that the remedies haue beene thought vpon alreadie. And moreouer this action is for religion, and not to take away anothers goods. This being

being ſo, Faith maketh one to march bouldly with aſſurance, and to paſſe through all difficulties. For beholde what the Almightie ſaith by his Prophet *Iſaiah* to them whom he taketh in his tuition, and to the Frenchmen of New-France: *Harken vnto me you that follow Iuſtice, and that ſeeke after the Lord. Behold the rocke out of which you were cut, and to the deepe of the Ciſterne from whence you haue been drawen*; That is to ſay, conſider that you are French-men. *Looke to Abraham your father and to Sara who hath brought you foorth, how I haue called him he being all alone, and haue bleſſed and multiplied him. Therefore aſſuredly the Lord will comfort Sion &c.*

And by conſequent to the Engliſhmen of Virginia.

Our Sauages doe not ground their wars vpon the poſſeſſion of the land. Wee doe not ſee that they encroatch one vpon another for that reſpect. They haue lande enough for to liue and for to walke. Their ambition is limited within their boundes. They make war as *Alexander the great* did make it, that they may ſay I haue beaten you: or elſe for reuenge in remembrance of ſome iniurie receaued, which is the greateſt vice that I find in them, becauſe they neuer forget iniuries: Wherein they are ſo much the more excuſable, becauſe they doe nothing but that which our ſelues doe alſo. They follow nature: And if wee refraine any thing of that inſtinct, it is the commandement of God which maketh vs to doe it; whereunto many doe ſtoppe their eies.

To what end the Sauages doe make warre.

Therefore when they will make warres, the *Sagamos* who hath moſt credit among them, maketh them to know the cauſe why, the rendez-vous, and time of the aſſembly. Being arriued he maketh long orations vnto them vpon the occaſion which is offered and for to encourage them. At euery propoſition he demandeth their aduiſe, and if they giue conſent they all make an exclamation, ſaying *Haw*: if not, ſome *Sagamos* will beginne to ſpeake, and ſay what he thinketh good of it: being both the one and the other well heard. Their warres are made but by ſur-

The Sauages Orations.

Surprizes of the Sauages.

prizes,

prizes, in the darke of the night, or by Moone-shine, by ambushments or subtiltie. Which is generall throughout all those Indies. For we haue seene in the first booke in what fashion the *Floridians* doe make warre: And the Brasilians doe no otherwise, And the surprizes being done they come to handie blowes, and doe fight very often by day.

But before they goe from home, ours (I meane the *Souriquois*) haue this custome to make a fort, within which all the yonguemen of the armie doe put themselues: where being, the women come to compasse them about and to keepe them as besieged. Seeing themselues so enuironned they make sailies, for to shunne and deliuer themselues out of prison. The women that keepe watch doe repulse them, doe arrest them, doe their best endeauour to take them. And if they be taken they lay loades at them, doe beate them, strippe them, and by such a successe they take a good presage of the warre they goe to make. If they escape it is an euill signe.

The maner to foretell or presage the euent of the warre.

They haue also another custome concerning some one particular man, who bringing an enemies head, they make great feasts, dances and songs for many daies: and whilest these things be in doing they strippe the Conqueror, & giue him but some bad ragge to couer himselfe withall. But at the end of eight daies or there about, after the feast, euery one doth present himselfe with some thing, to honour him for his valour.

The Captaines amongst them take their degree by succession, as the regalitie in these our parts (which is to be vnderstood if the Sonne of a *Sagamos* imitateth the vertues of his father) for otherwise they doe as in the old time when that first the people did chuse kings: whereof *Iohn de Meung* Author of the *Roman de la Rose*, speaking hee saith: that, *They chused the tallest, that had the biggest body, and biggest bones amongst them, and made him their Prince and Lord.* But this *Sagamos* hath not an absolute

Succession of Captains.

authoritie

authoritie among them, but such as *Tacitus* reporteth of the ancient Germaine Kings: the power of their Kings, saith he, is not free, nor infinite, but they conduct the people rather by example, then by commandement. In *Virginia* and in *Florida* they are more honoured then among the *Souriquois*. But in Brasill he that hath taken and killed more prisoners they will take him for Captaine, and yet his children may not inherite that dignitie.

The naturall Virginians doe honour their kings.

Their armes are the first which were in vse after the creation of the world, Clubbes, bowes, arrowes: for as for slings and Crosse-bowes they haue none, nor any weapons of iron or steele, much lesse those that humane wit hath inuented since two hundred yeeres, to counterfaite the thunder: nor Rammes or other ancient engins of batterie.

The Sauages armes.

They are very skilfull in shooting an arrow, and let that be for an example which is recited heeretofore of one that was killed by the *Armouchiquois*, hauing a little dogge pierced together with him with an arrow, shot a farre off. Yet I would not giue them the praises due to many nations of this hither world, which haue beene famous for that exercise, as the *Scythians*, *Getes*, *Sarmates*, *Goths*, *Scots*, *Parthians*, and all the people of the East, of whom a great number were so skilfull, that they had hit a haire: which the holy Scripture witnesseth of many of Gods people, namely of the *Beniamites*, who going to warre against *Israel*: *Of all this people* (saith the Scripture) *there was seuen hundred chosen men, being left-handed: all these could fling a stone at an haires breadth, and not faile.* In Creete there was an *Alcon* so skilfull an archer, that a dragon carrying away his Sonne, he pursued after him and killed him without hurting his child. One may read of the Emperour *Domitian* that he could direct his arrow farre of between his two fingers, being spred abroad. The writings of the ancient make mention of many who shotte birds through, flying in the aire, and of other wonders which

Heeretofore the first book. chap. 15.

Iudges ch. 10. vers. 15.

Eccellent Archers.

which our Sauages would admire at. But notwithſtanding they are gallant men and good warriers, who will goe through euery place being backt by ſome number of French-men: and, which is the ſecond thing next vnto courage, they can endure hardeneſſe in the warre, lie in the ſnow, and on the iſe, ſuffer hunger, and by intermiſſion feede themſelues with ſmoake, as we haue ſaid in the former chapter. For warre is called *Militia*, not out of the word *Mollitia*, as *Vlpian* the lawyer, and others would haue it, by an *antiphraſticall* manner of ſpeaking: But of *Malitia* which is as much to ſay as *Duritia, Kakia*: or of *Afflictio*, which the Greekes doe call *Kakoſis*. And ſo it is taken in Saint Mathew where it is ſaid *that the day hath enough of his own griefe Kakia* that is to ſay *his affliction, his paine, his labour, his hardeneſſe*, as Saint *Hierome* doth expound it very well. And the word in S. *Paul Kakopatheſon Hos kalos ſtratiotis Ieſou Chriſtou*, had not beene ill tranſlated *Dura*, that is, *Suffer afflictions as a good ſouldier of Ieſus Chriſt*, inſteed of *Labora, harden thy ſelfe with patience*, as it is in *Virgill*,

Durate, & rebus voſmet ſeruate ſecundis.

And in another place he calleth the *Scipios Duros belli*, to ſignifie braue and excellent Captaines: which hardnes and malice of warre *Tertullian* doth expound *Imbonitas* in the booke that he hath written to the Martirs, for to exhort them to ſuffer afflictions manfully for the name of *Ieſus Chriſt*: *A ſouldier* (ſaith he) *cannot come to the wars with pleaſures, and he goeth not to the fight comming foorth from his chamber, but out of tents and pauillions ſtretched out, and tied to ſtalkes and forkes, Vbi omnis duritia & imbonitas & inſuauitas, where no pleaſure is.*

Now although the war which is made comming foorth out of tents and pauilions is hard, yet notwithſtanding the life of our Sauages is yet harder, and may be called a true *milicia*, that is to ſay, *malice*, which I take for hardneſſe. And after this maner doe they trauell ouer great countries

From whence commeth this word malice, or *Militia*. *Vlpian. l. 1. §. vlt. D. de. tiſtum. mil.* Mat. 6. v. 34.

Hierom. epiſt. ad 147. Amand.

through the woods for to surprise their enemy and to assaile him on the sudden. This is that which keepeth them in perpetuall feare. For at the least noise in the world, as of an *Ellan* which passeth among branches and leaues, they take an alarme. They that haue townes after the maner that I haue described heeretofore, are somewhat more assured. For hauing well barred the comming in they may aske *qui va là* who goeth there? and prepare themselues to the combat. By such surprises the *Iroquois* being in number eight thousand men, haue heeretofore exterminated the *Algumequins*, them of *Hochelaga*, and others bordering vpon the great riuer. Neuertheless when our Sauages vnder the conduct of *Memberton* went to the warre against the *Armouchiquois*, they imbarked themselues in shaloupes and Canowes: But indeed they did not enter within the Country, but killed them on their frontieres in the Port of *Choüakoet*. And for asmuch as this war, the cause thereof, the counsell, the execution, and the end of it hath beene described by me in French verses, which I haue annexed vnto my poem intituled the Muses of New France I refer the reader to haue recourse to it, because I will not writ one thing twise. I will onely say that being at the riuer Saint Iohn, the *Sagamos Chkoudun* a Christian and Frenchman, in will and courage, made a yong man of *Retel*, called *Lefevre*, and my selfe to see how they goe to the warres: And after their feast they came foorth some foure-score out of his Towne, hauing laied downe their mantles of furre, that is to say starke naked, bearing euery one a shield which couered all their body ouer, after the fashion of the ancient Gaulois, who passed into Greece vnder the Captaine *Brennus*, of whom they that could not wade the riuers, did lay themselues on their Bucklers, which serued them for Boates, as *Pausanias* saith. Besides these shieldes they had euery one his wodden mace, their quiuers on their backes, and their bow in hand: marching as it were in dancing wise. I doe not thinke for all that,

Subiect of the Sauages feare.

Heretofore cha. 17.

Their maner of marching to the wars. A martiall dance.

that, that when they come neere to the enemy for to fight, that they be ſo orderly as the ancient *Lacedemonians*, who from the age of fiue yeares were accuſtomed to a certaine maner of dancing, which they vſed going to fight, that is to ſay with a milde and graue meaſure, to the ſound of flutes, to the end to come to blowes with a coole and ſetled ſenſe, and not to trouble their mindes: to be able alſo to diſcerne them that were couragious from them that were fearefull, as *Plutarch* ſaith. But rather they goe furiouſly, with great clamors and fearefull howlings, to the end to aſtoniſh the enemy, and to giue to themſelues mutuall aſſurance. Which is done amongſt all the Weſterly Indians.

Plutar. in the treaty of the refraining of *choler.* and in the *Apoſbth.*

In this muſtering our Sauages went to make a turne about a hill, and as their returne was ſomewhat ſlow, we tooke our way towards our barke, where our men were in feare, leaſt ſome wrong had beene done vnto vs.

How the Sauages doe vſe with the victory.

In the victory they kill all that may make reſiſtance, but they pardon the women and children. The *Braſilians* contrariwiſe do take priſoners as many as they can, and reſerue them for to be fatned, to kill and to eat them in the firſt aſſembly they ſhall make. Which is a kinde of ſacrifice among thoſe people that haue ſome forme of religion, from whom thoſe men haue taken this inhumane cuſtome. For anciently they that were ouercome, were ſacrificed to the gods who were thought to be authours of the victory, whereof it came that they were called *Victimes*, becauſe that they were ouercome: *Victima à Victis:* They were alſo called *Hoſties*, *ab Hoſte*, becauſe they were enemies. They that did ſet foorth the name of *Supplice* did it almoſt vpon the ſame occaſion, cauſing *ſupplications* to be made to the Gods of the goods of them whom they condemned to death. Such hath beene the cuſtome among many Nations to ſacrifice the enemies to the falſe gods, and it was alſo practiſed in *Peron* in the time that the Spaniards came thither firſt.

1. Samuel. 15. verſ. 33.

We read in the holy Scripture, that the Prophet *Samuel* cut in peeces *Agag* king of the *Amalekites*, before the Lord in *Gilgal*. Which might bee found ſtrange, ſeeing that there was nothing ſo milde as this holy Prophet was. But one muſt cõſider heere that it was by a ſpecial motion of the ſpirit of God which ſtirred *Samuel* to make himſelfe executioner of the the Diuine Iuſtice againſt an enemie of the people of Iſrael, in ſteed of *Saul*, who had neglected the commandement of God, which was enioyned to ſmite *Hamaleke* and to put all to the edge of the ſword, without ſparing any liuing ſoule; which hee did not: and therefore was hee forſaken of God. *Samuel* then did that which *Saul* ſhould haue done, he cut in peeces a man who was condemned of God, who had made many widdowes in *Iſrael*, and iuſtly did receaue the like paiment: to the end alſo to fulfill the prophecie of *Balaam*, who had foretold long before that the king of the *Iſraelites* ſhould be raiſed vp aboue *Agag*, and his kingdome ſhould be exalted. Now this action of *Samuel* is not without example. For when they were to appeaſe the wrath of God, *Moyſes* ſaid: *Put euery man his ſword by his ſide: and ſlay euery man his brother, and euery man his companion, and euery man his neighbour*. So *Elijah* made the Prophets of *Baal* to be killed. So at Saint Peters words *Ananias* and *Saphira* fell downe dead at his feete.

Num. 24. v. 7.

Exod. 32. v. 27. 1. King. 18. verſ. 40. Act. 5. v. 5.

Now to returne to our purpoſe, our Sauages as they haue no religion, ſo make they no ſacrifices: and beſides are more humane than the Braſilians, foraſmuch as they eate no mans fleſh, contenting themſelues to deſtroy them, that doe annoy them. But they haue ſuch a generoſitie in them, that they had rather die then to fall into the hands of their enemies. And when *Monſieur de Poutrincourt* tooke reuenge of the *Armouchiquois*, which murthered ſome of our men, there were ſome who ſuffered themſelues rather to bee hewed in peeces, then that they would bee carried away priſoners: or if by maine force they

they be carried away, they will ſtarue or kill themſelues. Yea alſo they will not ſuffer the dead bodies of their people to remaine in the poſſeſſion of their enemies, and in the perill of their owne liues, they take them and carrie them away: which *Tacitus* doth alſo teſtifie of the ancient *Germains*, and it hath beene an vſuall thing with all generous nations.

The victorie being gotten of one ſide or other, the victorious cutteth off the heads of the enemies ſlaine, how great ſoeuer the number of them is, which are diuided among the captaines, but they leaue there the carkaſe, contenting themſelues with the skinne, which they cauſe to bee dried, or doe tanne it, and doe make trophies with it in their cabins, taking therein all their contentment. And ſome ſolemne feaſt hapning among them (I call feaſt whenſoeuer they make *Tabagie*) they take them, and dance with them, hauing them hanging about their neckes at their armes, or at their girdles, and with very rage they ſometimes bite at them: which is a great proofe of this diſordinate appetite of reuenge, wherof we haue ſomtimes ſpoken.

Our ancient *Gaulois* did make no leſſe trophies with the heads of their enemies than our Sauages. For (if *Diodorus* and *Titus Liuius* may bee beleeued) hauing cut them, they bring them backe from the fielde hanging at the petrall of their horſes, and did tie or naile them ſolemnely, with ſonges and praiſes of the vanquiſhers (according to their cuſtomes) at their gates, as one would doe a wilde boares. As for the heads of the nobles they did enbalme them and kept them carefully within caſes, for to make ſhewe of them to thoſe that come to ſee them, and for nothing in the world they would reſtore them, neither to kinſemen nor any other. The *Boians* (which bee the *Bourbonnois*) did more. For after they had taken out the braines, they did giue the skuls to Goldſmiths for to garniſh them with

Diodor. 6. booke Bibliot. Tit. Liue. 1. decad. 10. booke.

Strabo lib. 4. Geogr.

Idem lib. 3. Decad. 3.

gold, and to make veſſels of them to drinke in, which they vſed in ſacred things and holy ſolemnities. If any man thinketh this ſtrange, he muſt yet finde more ſtrange that which is reported of the *Hungarians* by *Viginere* vpon *Titus Liuius*, of whom he ſaith, that in the yeere 1566. being neere *Iauarin*, they did licke the bloud of the Turkes heads which they brought to the Emperor *Maximilian*: which goeth beyond the barbarouſneſſe that might bee obiected to our Sauages.

Yea I muſt tell you that they haue more humanity then many Chriſtians, who within theſe hundred yeeres haue committed in diuers occurrences, vpon women and children cruelties more then brutiſh, whereof the hiſtories be full: and our Sauages doe extend their mercie to theſe two ſortes of creatures.

Chap. XXVI.

Of their funerals.

THe warre being ended, humanity doth inuite vs to bewaile for the dead, and to bury them. It is a worke wholy of pietie, and more meritorious then any other. For he that giueth ſuccour to a man whilſt he is a life may hope for ſome ſeruice of him, or a reciprocall kindneſſe: But from a dead creature wee can expect nothing more: This is that which made that holy man *Tobie* to be acceptable to God: And for that good office, they that employed themſelues in the burying of our Sauiour are praiſed in the Goſpell. As for teares and mourEcclus. 38. ve. 16. 17. nings behold what ſaith the wiſe Sonne of *Sirach*, *My Sonne power forth teares ouer the dead, and begin to mourne as if thou hadſt ſuffered great harme thy ſelfe: and then couer his body according to his appointment, and neglect not his buriall. Make a grieuous lamentation, and be earneſt in mourning, and vſe lamentation as he is worthy, and that a day or two, leaſt thou be euill ſpoken off.*

this

This lesson being come, whether it be by some tradition, or by the instinct of nature, as farre as to our Sauages, they haue yet at this day that common with the nations of these parts to weepe for the dead, and to keepe the bodies of them after their decease, as it was done in the time of the holy Patriarches Abraham, Isaac, and Iacob, and since. But they make strange clamours many daies together, as we saw in Port Royall, some monthes after our arriuall into that country (to wit in Nouember) where they made the funerall ceremonies for one of theirs, named *Panonic* who had taken some marchandises out of *Monsieur de Monts* his store house, and went to trucke with the *Armonchiquois*. This *Panoniac* was killed, and the body brought backe into the cabins of the Riuer Saint Croix, where our Sauages did both weepe for him and enbalmed him. Of what kinde this balme is, I could not know, not being able to enquire of it vpon the places. I beleeue they iagge the dead corpses and make them to dry. Certaine it is that they preserue them from rottennesse: which thing they doe almost throughout all these Indies. He that hath written the history of *Virginia* saith that they draw out their entralles from the body, flea the dead, take away the skinne, cut all the flesh off from the bones, drie it at the Sunne, then lay it (enclosed in mattes) at the feete of the dead. That done they giue him his owne skinne againe, & couer therewith the bones tied together with leather, fashioning it euen so as if the flesh had remained at it. Virginia.

It is a thing well knowen that the ancient *Ægyptians* did enbalme the dead bodies, and kept them carefully. Which (besides the prophane Authours) is seene in the holy Scripture, where it is said that *Ioseph* did commande his Seruants and Phisitions to embalme the body of *Iacob* his father. Which he did according to the custome of the country. But the *Israelites* did the like, as it is seene in the holy Chronicles, where it is spoken of the death of the kings *Asa* and *Ioram*. Genes. 50. v. 5. 2. Paralip. 16 v. 14. & 21. vers. 19.

From

From the Riuer of Saint Croix the ſaid deceaſſed *Panoniac* was brought into Port Royall, where againe he was wept for. But becauſe they are accuſtomed to make their lamentations for a long continuance of daies, as during a month fearing to offend vs by their cries (for as much as their cabins were but ſome fiue hundred paſſes off from our forte) *Memberton* came to intreat *Monſieur de Pontrincourt* not to diſlike that they ſhould mourne after their wonted manner, and that they would be but eight daies in performing of it. Which he eaſily granted them: And then afterwards they began the next day following, at the breake of day, their weepings and cryings, which we did heare from our ſaid fort, taking ſome intermiſſion on the middeſt of the day. And they mourne by intermiſſion euery cabin his day, and euery perſon his turne.

It is a thing woorthy maruelling that nations ſo far diſtant doe agree in thoſe ceremonies with many of the hether world. For in ancient times the *Perſians* (as we read in many places of *Herodotus*, and *Q. Curtius* did make ſuch lamentation, did rent their garments, did couer their heads, did cloath themſelues with a mourning garment, which the holy Scripture doth call *Sackcloth*, and *Ioſephus Schema tapeinon*. Alſo they ſhaued themſelues, and their horſes and mules, as the learned *Druſius* hath noted in his obſeruations, alleaging for this purpoſe both *Herodote* and *Plutarch*.

Eſter. 4. v.
Druſ. obſerv.
12. *cap.* 6.

The Ægyptians did as much, and peraduenture more, in that which concerneth lamentations. For after the death of the holy Patriarke *Iacob*, All the ancients, men of calling, and the Counſellers of the houſe of *Pharao*, and of the Countrie of Ægypt went vp in great multitude euen as far as to the corne floore of *Atad* in Canaan, and did weepe for him with great and grieuous complaints: In ſuch ſort that the Cananites ſeeing it did ſay: This mourning is grieuous to the *Ægyptians*: and for the greatneſſe and nouelty of the ſame mourning they called the ſaid floore

Abel

Abul Misraim, that is to say the mourning of the *Ægyptians*.

The Romans had hired women to weepe for the dead, and to relate their praises by long mournefull complaints: and those women were called *Præfice*, as it were *Præfectæ*, because that they did beginne the motion when it was needefull to lament, and to relate the praises of the dead.

Mercede quæ conductæ flent alieno in funere præfica multo & capillos scindunt, & clamant magis, saith *Lucilius* by the report of *Nonius*: Sometimes the very trumpets were not neglected at it, as *Virgill* testifieth in these words:

It cœlo clamor, clangórque tubarum.

I will not heere make a collection of all the customes of other nations: for it would neuer be at an end: But in France euery one knoweth that the women of Picardy do lament their dead with great clamors. *Monsieur des Accords* amongst other things by him collected reciteth of one, who making her funerall complaints, that she said to her deceassed husband: Good God! My poore husband thou hast giuen vs a pittifull farewell! O what farewell! It is for euer. O what long congie! The women of *Bearn* are yet more pleasant. For they recount during the time of a whole day the whole life of their husbands. *La mi amou, la mi amou: Cara rident, œil de splendou: Cama lengé bet dansadou: lo mé balen balem, lo m'esburbat: mati de pés: fort tard congat*: and such like things: That is to say; *My loue, my loue: smiling countenance: bright eie: nimble legge: and good dancer: mine owne valiant, mine owne valiant: early vp, and late a bedde &c.* Iohn de Leri reciteth that which followeth of the Gascoin women: *yere, yere, ô le bet renegadou, ô le bet iougadou qu'here*, that is to say: *ô the braue swaggerer, ô what a faire player he was!* And thereupon he reporteth that the women of Brasill doe howle and bawle with such clamors, that it seemeth that it be some assembly of dogges and woolues. He is dead (will some women

say drawing their voices) he was so valiant, and who hath made vs to eat of so many prisoners: Others making a Quire apart will say: Oh what a good hunter and what an excellent fisher he was! Oh what a braue knocker down of Portuges and of *Margaias* he was! of whom he hath so well auenged vs. And at the pause of euery complaint they will say: he is dead, he is dead for whom we do now mourne! whereunto the men doe answer, saying: Alas it is true! we shall see him no more vntill we see him behinde the mountaines where we shall dance with him! and other such things. But the most part of these people doe end their mourning in one day, or some what more.

The *Tououpinambaoults* are enemies to the *Portuges*.

The Brasilians beleeue the resurrection.

As for the Indians of *Florida*, when any of their *Paraoustis* dieth they weepe three daies and three nights continually and without eating: And all the *Paraoustis*, that be his allies and friendes, doe the like mourning, cutting halfe their haires as well men as women in token of loue. And that done there be some women ordained, who during the time of six Moones doe lamente the death of their *Paraousti* three times a day, crying with a loud voice, in the morning, at noone, and at night: which is the fashion of the Roman *Prefices*, of whom we haue, not long since, spoken.

For that which is of the mourning apparell, our *Sourriquois* doe paint their faces all with blacke; which maketh them to seeme very hidious: But the *Hebrewes* were more reprouable, who did scotch their faces in the time of mourning, and did shaue their haires, as saith the *Prophet Ieremie*: which was vsuall among them of great antiquity: By reason whereof the same was forbidden them by the law of God in *Leuiticus*: *You shall not cut round the corners of your haires, neither marre the tufts of your beards, and you shall not cut your flesh for the dead, nor make any print of a marke vpon you. I am the Lord.* And in *Deuteronomie*: *you are the children of the Lord your God, you shall not cut your selues, nor make any baldnesse betweene your eies for the dead.*

Ierem. 41. v. 3.

Leuit. 19. v. 27. 28.

Deut. 14. 1.

Which

Which was also forbidden by the Romans in the lawes of the twelue tables.

Herodotus and *Diodorus* doe say, that the *Ægyptians* (chiefly in their Kings funerals) did rent their garments, and besmeered their faces, yea all their heads: and assembling themselues twise a day, did march in round, singing the vertues of their King: did abstaine from sodden meats, from liuing creatures, from wine, and from all daintie fare during the space of 70. daies, without any washing, nor lying on any bed, much lesse to haue the company of their wiues: alwaies lamenting.

The ancient mourning of our Queenes of France (for as for our Kings they weare no mourning apparell) was in white colour, and therefore after the death of their husbands they kept the names of *Roines blanches* (white Queenes.) But the common mourning of others is, at this day in blacke, *qui sub persona risus est*. For all these mournings are but deceits, and of a hundred there is not one but is glad of such a weed. This is the cause that the ancient *Thracians* were more wise, who did celebrate the birth of man with teares, and their funerals with ioy, shewing that by death we are deliuered from all calamities, wherewith we are borne, and are in rest. *Heraclides* speaking of the *Locrois*, saith, that they make not any mourning for the dead, but rather banckets and great reioycing. And the wise *Solon* knowing the foresaid abuses doth abolish all those renting of cloathes, of those weeping fellowes, and would not that so many clamors should be made ouer the dead, as *Plutarch* saith in his life. The Christians yet more wise did in ancient time sing *Alleluia* at their burials, and this verse of the Psalme, *Reuertere anima mea in requiem tuam, quia Dominus benefecit tibi,*

Solin, cap. 17.
Valer. li. 2. c. 1.

Psal. 116. v. 7

And now my soule sith thou art safe,
returne vnto thy rest:
For largely loe the Lord to thee,
his bounty hath expreſt.

Notwithstanding becauſe that we are men, ſubiect to ioy, to griefe, and to other motions and perturbations of minde, which at the firſt motion are not in our power, as ſaith the Philoſopher, weeping is not a thing to be blamed, whether it be in conſidering our fraile condition, and ſubiect to ſo many harmes, be it for the loſſe of that which we did loue and held deerely. Holy perſonages haue bene touched with thoſe paſſions, and our Sauiour himſelfe wept ouer the Sepulchre of *Lazarus*, brother to the holy *Magdalein*. But one muſt not ſuffer himſelfe to be carried away with ſorrow, nor make oſtentations of clamors, wherewith very often the heart is neuer a whit touched. Whereupon the wiſe ſonne of *Sirach* doth giue vs an aduertiſement, ſaying: *Weepe for the dead, for he hath loſt the light [of this life] but make ſmall weeping, becauſe he is in reſt.*

Eccl. 22. v. 11

The Sauages doe burne the moouable goods of the deceaſed.

After that our Sauages had wept for *Panoniac*, they went to the place where his cabin was whilſt hee did liue, and there they did burne all that hee had left, his bowes, arrowes, quiuers, his Beuers skinnes, his Tabacco (without which they cannot liue) his dogs and other his ſmall mooueables, to the end that no body ſhould quarrell for his ſucceſſion. The ſame ſheweth how little they care for the goods of this world, giuing thereby a goodly leſſon to them who by right or wrong doe runne after this ſiluer diuell, and very often doe breake their necks, or if they catch what they deſire, it is in making bankerout with God, and ſpoiling the poore, whether it be with open warre, or vnder colour of iuſtice. A faire leſſon I ſay to thoſe couetous vnſatiable *Tantaluſſes*, who take ſo much paines, and murther ſo many creatures to ſeeke out hell in the depth of the earth, that is to ſay, the treaſures which our Sauiour doth call the *Riches of iniquitie*. A faire leſſon alſo for them of whom Saint *Hierome* ſpeaketh, treating of the life of Clearks: *There bee ſome* (ſaith he) *who doe giue a little thing for an alme, to the*

A faire leſſon for the Couetous.

Luk. 16. 9.

Hierom. epiſt. 2. ad Nepotian.

end

end to haue it againe with great vsurie; and vnder colour of giuing some thing, they seeke after riches, which is rather a hunting than an almes: So are beasts, birds, and fishes taken. A small bait is put to a hooke to the end to catch at it silly womens purses. And in the Epitaph of *Nepotian* to *Heliodore*: *Some* (saith he) *doe heape money vpon money, and making their purses to burst out by certaine kinde of seruices, they catch at a snare the richesse of good matrons, and become richer being Monkes, then they were being secular.* And for this couetousnesse the regular and secular haue beene by imperiall Edicts, excluded from legacies, whereof the same doth complaine, not for the thing, but for that the cause thereof hath beene giuen.

Let vs come againe to our burning of goods. The first people, that had not yet couetousnesse rooted in their hearts, did the same as our Sauages do. For the *Phrygians* (or *Troyians*) did bring to the *Latins* the vse of burning, not onely of moueables, but also of the dead bodies, making high piles of wood for that effect, as *Æneas* did in the funerals of *Misenus*:

——*& robore secto* Virgil. 6. Æneid.
Ingentem struxere pyram——

Then the body being washed and annointed, they did cast all his garments vpon the pile of wood, frankincense, meats, and they powred on it oile, wine, honie, leaues, flowers, violets, roses, ointments of good smell, and other things, as may be seene by ancient histories and inscriptions. And for to continue that which I haue said of *Misenus*, *Virgil* doth adde:

Purpureásque super vestes, velamina nota
Coniciunt: pars ingenti subiere feretro, &c.
——*congesta cremantur*
Thura, dona, dapes, fusa crateres oliuo. Æneid. 11.

And speaking of the funerals of *Pallas* a young Lord, friend to *Æneas*:

Tum geminas vestes, ostróque, auróque rigentes,

Extulit Æneas——
Multaque preterea laurentis premia pugnæ
Aggerat, & longo prædam iubet ordine duci:
Addit equos & tela, quibus spoliauerat hostem.

And vnderneath:

Spargitur & tellus lachrimis, spargúntur & arma.
Hinc alij spolia occisis direpta Latinis
Conijciunt igni, galeas, enséſque decoros,
Frenáque feruentesque rotas: pars munera nota
Ipſorum clypeos, & non feliciatela,
Setigeróſque ſues, raptáſque ex omnibus agris
In flammam iugulant pecudes——

1. Samuel, laſt chap.

In the holy Scripture I finde but the bodies of *Saul* and of his Sonnes to haue beene burnt after their ouerthrow, but it is not ſaid that any of their mooueables were caſt into the fire.

Ceſar in the 6. booke of the warre of the *Gaulois.*

The old *Gaulois* and *Germains* did burne with the dead bodie all that which he had loued, euen to the very beaſts, papers of accounts and obligations; as if by that meanes they would either haue paied, or demanded their debts. In ſuch ſort, that a little before that *Ceſar* came thither, there was ſome that did caſt themſelues vpon the pile where the body was burned, in hope to liue elſe where with their kinred, Lords, and friends. Concerning the *Germains*, *Tacitus* ſaith the ſame of them in thoſe termes: *Quæ vitiis cordi fuiſſe arbritantur in ignem inferunt etiam animalia, ſeruos, & clientes.*

Theſe faſhions haue beene common anciently to many nations, but our Sauages are not ſo fooliſh as that: for they take good heede from putting themſelues into the fire, knowing that it is to hot. They content themſelues then in burning the dead man his goods: And as for the body they put him honourably in the graue. This *Panoniac* of whom wee haue ſpoken was kept in the cabin of *Niguiroet*, his father, and of *Neguioadetch*, his mother, vntill the Spring time, when that the aſſembly of the Sauages

ges was made for to goe to reuenge his death: In which assembly he was yet wept for, and before they went to the warres they made an end of his funerals, and carried him (according to their custome) into a desolate Hande, towardes *Cap de Sable*, some fiue and twenty or thirtie leagues distant from Port Royall. Those Isles which doe serue them for Church-yardes are secret amongst them, for feare some enemy should seeke to torment the bones of their dead.

Pliny, and many others, haue esteemed that it was foolishnesse to keepe dead bodies vnder a vaine opinion that after this life one is something. But one may apply vnto him that which *Portius Festus* Gouernour of *Cæsarea* did foolishly say to the Apostle *Saint Paul*: *Thou art besides thy selfe: much learning hath made thee mad.* Our Sauages are esteemed very brutish (which they are not) but yet they haue more wisedome in that respect then such Philosophers. *Plin. l. 7. c. 56.* Act. 26. v. 24.

We Christians doe commonly bury the dead bodies, that is to say, we yeeld them to the earth (called *Humus*, from whence commeth the word *Homo a Man*) from which they were taken, and so did the ancient Romans before the custome of burning them. Which amongst the West Indians the Brasilians doe, who put their dead into pits digged after the forme of a tunne, almost vpright, sometimes in their owne houses, like to the first Romans, according as *Seruius* the Commentor of *Virgill* doth say. But our sauages as far as *Peron* do not so, but rather do keepe them whole in Sepulchers, which be in many places as scaffoldes of nine and ten foote height. the roofte whereof is all couered with mattes, whereupon they stretch out their dead rancked according to the order of their decease. So almost our Sauages doe, sauing that their sepulchers are lesser and lower, made after the forme of Cages, which they couer very properly, and there they lay their dead.

Which

Which we call to bury, and not to interre seeing they are not within the earth.

Now although that many nations haue thought good to keepe the dead bodies: yet it is better to follow that which nature requireth, which is, to render to the earth that which belongeth vnto her, which (as *Lucrece* saith)

Omniparens eadem rerum est communis sepulchrum

Tul. in the 2. booke of the lawes which *Xenophon* 2. leadgeth.

Also this is the ancientest fashion of burying, saith *Cicero*: And that great *Cirus* King of the *Persians* would not be otherwise serued after his death then to be restored to the earth: *ô my deare children!* (said he before he died) *When I haue ended my life, doe not put my bodie, neither in gould nor in siluer, nor in any other sepulcher, but render it foorthwith to the earth. For what may be more happy and more to be desired, then to ioine himselfe with her that produceth and nourisheth all good and faire things?* So did he esteeme for vanity all the pompes and excessiue expences of the Pyramides of *Ægypt*, of the *Mausolees* and other monuments made after that imitation: As the same of Augustus, the Great, and magnificall masse of Adrian, the *Septizone* of *Seuerus*, and other yet lesser, not esteeming himselfe after death more then the meanest of his Subiects.

The Romans did leaue the entombing of the bodies, hauing perceiued that the long warres did bring disorder vnto it, and that the dead corps were vnburied, which by the lawes of the twelue Tables it was behoouefull to bury out of the towne, like as they did in *Athens*. Wherupon *Arnobius* speaking against the Gentils: *Wee doe not feare* (saith he) *as you thinke, the ransacking of our graues, but wee keepe the most ancient and best custome of burying.*

Arnob. lib. 8.

Pausanias (who blameth the *Gaullois* as much as he can) saith in his *Phociques*, that they had no care to bury their dead, but we haue shewed the contrary heeretofore: And though it were so, he speaketh of the ouerthrow of the army of *Brennus*. The same might haue beene said of the *Nabateens*, Who (according to *Strabo*) did that which

which *Pausanias* doth obiect to the *Gaulois*, and buried the bodies of their kinges in dunghils.

Our Sauages are more kinde then so, and haue all that which the office of humanitie may desire, yea euen more. For after they haue brought the dead to his rest, euery one maketh him a present of the best thing he hath. Some doe couer him with many skinnes of Beuers, of Otters and other beastes: others present him with bowes, arrowes, quiuers, kniues, *Matachiaz*, and other thinges. Which they haue in common, not onely with them of *Florida*, who for want of furres, doe set vpon the sepulchers the cuppe wherein the deceassed was accustomed to drinke, and all about them they plant great number of arrowes: Item they of Brasill who doe bury with their dead, thinges made of feathers and Carkeners: and they of *Peru*, who (before the comming of the the Spaniardes) did fill their tombes with treasures: But also with many nations of these our partes, which did the same euen from the first time after the floud, as may be coniectured by the writing (though deceitfull) of the Sepulcher of *Semiramis* Queene of Babylon, containing that he of her successors that had neede of mony should make it to be opened, and that he should finde there euen as much as he would haue. Whereof *Darius* willing to make triall, found in it nothing else but other letters speaking in this sorte: *Vnlesse thou wert a wicked man and vnsatiable thou wouldst not haue, through couetousnesse, so troubled the quiet of the dead, and broken downe their Sepulchers.* I would thinke this custome to haue beene onely among the Heathen, were it not that I finde in *Iosephus* his history that *Salomon* did put in the Sepulcher of *David* his father aboue three millions of gould, which were rifled thirteene hundred yeeres after.

Ioseph. 7. booke 12 th. of the antiquity of the Iewes.

This custome to put gould into the Sepulchers being come euen to the Romans, was forbidden by the twelue tables, also the excessiue expences that many did make in

watering the bodies with precious liquors, and other mysteries that we haue recited heeretofore. And notwithstanding many simple and foolish men and women did ordaine by will and testament, that one should bury with their bodies their ornamentes, ringes, and iewels (which the Grekes did call *entaphia*) as there is a forme seene of it, reported by the lawyer *Scæuola* in the bookes of the *Digestes*. Which was reproued by *Papinian* and *Vlpian* likewise ciuill lawyers: in such sort that for the abuse thereof the Romans were constrained to cause that the Censors of the womens ornamentes did condemne, as simple and effeminated, them that did such thinges, as *Plutarch* saith in the liues of *Solon* and *Sylla*. Therefore the best course is to keepe the modesty of the ancient *Patriarches*, and euen of king *Cyrus*, whom we haue mentioned before, on whose tombe was this inscription, reported by *Arrian*.

L. Medico, D de auro, arg. &c. leg. L. seruo alieno, D. de leg. 1. L. & siquis. D. de relig. & sumpt. fun.

Thou that passest by, whomsoeuer thou beest, and from what parte soeuer thou commest, for I am sure that thou wilt come: I am that Cyrus who got the dominion to the Persians: I pray thee enuie not this little parcell of grounde which couereth my poore body.

So then our Sauages are not excusable in putting all the best ornamentes they haue into the Sepulchers of the dead, seeing they might reape commodity by them. But one may answer for them that they haue this custome euen from their fathers beginning (for we see that almost from the very time of the flood the like hath beene done in this hither world) and giuing to their dead their furres, *Mustachias*, Bowes, Arrowes, and Quiuers, they were thinges that they had no neede of.

And notwithstanding this doth not cleere the Spaniardes from blame, who haue robbed the Sepulchers of the Indians of *Peru*, and cast the bones on the dunghill: nor

our

our owne men that haue done the like, in taking away the Beuers skinne, in our New-France, as I haue ſaid heeretofore.

Heeretofore 1. booke. ch. 17.

For as *Iſodorus* ſaith of *Damiette* in an Epiſtle: *It is the parte of enemies voide of all humanitie to robbe the bodies of the dead, which cannot defende themſelues, Nature it ſelfe hath giuen this to many, that hatred doth ceaſſe after death, and doe reconcile themſelues with the deceaſſed. But riches make the couetous to become enemies to the dead, againſt whom they haue nothing to ſay, who torment their bones with reproach and iniury.* And therefore not without cauſe haue the ancient Emperors made lawes, and ordained rigorous paines againſt the ſpoilers and deſtroiers of Sepulchers.

Iſidor. ad Caſium ſcholaſticum, Epiſt. 146.

All praiſes be giuen to God.

The Errata.

PAge 8. for *Ile of Sand or Sablon, or Sand.* read *Ile of Sablon or Sand.* p. 9. for *Pourtrincourt* r. *Poutrincourt*, p. 14. for *Peron* r. *Peron.* p. 42. for *haue raiſed* r. *haue beene raiſed*, *ib.* for *ioeuar* r. *iouuet.* p. 52. for *Paint* r. *Pont.*

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